Of the Imitation
OF CHRIST.

Three, both for wisedome, and g[illegible]
lines, most excellent bookes, [illegible]
170. yeeres since by one T[illegible]
of KEMPIS, *and for the [illegible] thi[illegible]*
nes thereof oft since translated
out of Latine into sundrie lan[illegible]
guages by diuers godlie
and learned me[illegible]

Now newlie corrected, translat[illegible]
[illegible]ith most ample textes, and sentences
of holie Scripture illustrated by
THOMAS ROGERS.

Iohn 14.
I am the waie, the truth, and the life.

Matthe 8, 38.
[illegible] wil solowe me, let him [illegible]
selfe, and take vp his cross, and
solowe me.

1. Cor. 11.
Folowe me, as I folowe Christ.

AT LONDON
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DOMINO

Thomæ Bromlæo, Equiti aurato, non minùs egregia pietatis, morum, ac literarum laude, quàm Summi in Anglia Cancellariatus amplitudine illustri;

THOMAS ROGERS

Hos verè quidem aureos de Chr[illegible] imitando libellos, á se è Latino conuersos, castigatos, et varijs, ac multiplicibus ſs. Scripturæ sententijs insignitos, ingrati animi testimonium consecrauit.

I. X. ENG. 283.

The first Epistle of the Translator, touching Christian Imitation in generall, to the faithfull Imitators of our Sauiour Christ in England, S.

WHo entreth into a due consideration of mans nature, shall easily perceiue, that most strangely it is addicted vnto Imitation: & though in truth we should liue by laws, not by examples; yet examples doe more moone then do lawes, seruants in a family, souldiers in an Army, subiects in a common weale may confirme what I say. For seruants will imitate their Maisters, Souldiers their Captaines, subiects their Gouernours a, be they good, be they bad, yea, a Ecc. 10. 2
get they praise, or get they infamie, profit or hurt thereby: thinking their liues to be a law, and that to bee well doone, which is done after their example b. b Hieron.
1. Whereby I doe note, first, that they in Epist. ad Heliodor.

Man by nature is giuen to imitation.

should haue great regarde vnto themselues, who are any way either for birth or for office, or for calling, whether it be spirituall or temporall, better then other men. For they cannot sinne without great hurt and danger to the Common-weale, say I of them, as once spake Cicero of

c Cic. Act. 2 in Verrē. *Iudges* c, *Whence it is*, that mightie men, shall mightilie be tormented *d*.

d Wis. 6.6

Secondly, that seeing our nature is such, we are to take speciall heed whom we follow or imitate. For euery one may not be followed, neither shall the vngodly behauiour of others excuse vs before God. For wee must all appeare before

e 2 cor. 5. 10 Reu. 22.12 the iudgement seat of Christ e, to receiue according to our own deeds f.

f psl. 61.12. Math. 16 27 Rom. 2.6 *The licentious life of the Magistrate, shall not quite the subiect if he [illegible] not vnder lawes? nor the wickedne[illegible] of Masters excuse the seruaunt, if hee be vngratious, nor the ill conuersation of the Preacher be a cause to saue the hearer if he be vngodlie. For*, that soule that sinneth, *be he what hee may*, shall die g.

g Eze. 11 4

Who are to be followed.

The precept therefore which is giuen to an imitator of Orators, I could wish were followed of a christian imitator. In oratory imitation, two sorts of examples there

there be: one alwaies, & most necessary to be followed h, *the other but sometime and in some things. The example alwaies necessary to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime, and in somethings to be followed, are Poets, and Historiographers. So in Christian imitation, two sorts of examples there be: one to be followed, and that both necessarily and alwayes, which is our Sauiour Christ; the other but sometime, and in some things, as are good men and good women, whether they be aliue or dead.*

Strange perhaps it may seem, that the good but sometime, and in some things, should bee imitated. Yet it is not so strange as true. For euery example of theirs may not be followed. For the better conceiuing whereof, it is to be noted that foure sorts of examples, yea of the elect and righteous, wee may read of in the holy Scriptures.

1. *The first wee may be bold to imitate, as Abrahams faith* i: *Iosephs chastitie* k: *Dauids zeale* l: *Tobias pittifulnes towards the poore* m: *& such like wherewith the Bible is most singularlie repleniſhed.*

h Sturmius in ca. 1. lib. ſui de imitat. Orat.
Oratorie Imitation.
Demoſt.
Cicero.
Poets.
Chriſtian imitation.
Chriſt alwaies to be followed.
Good mē ſometime & in ſome things to be followed, & why?
Foure ſorts of examples of good men mentioned in the holy Scripture.

i Gen. 15. 5. k Gen. 39. l Pſal. 119. 14. 20. 21. &c. Ro. 4. 9. 10. m Tob. 1. 16. 17. 18. Tob. 2. 2. 3. 4. k Gen. 19.

These are set before vs, that we should
n He. 6.12 not bee slothfull, but followers of
o Num. 20.12 them *n*, which through faith and patience inherite the promises.
Deu.32.51 2. *Other examples there be, which are*
p 2 Sa.11 2.3.4.5 *wicked, as the incredulitie of Moses and*
q Mat.9 69.70.&c. *Aaron* o, *the adultery of Dauid* p, *Peters deniall* q, *the ambition of the Apo-*
r Luk.22 24.25.&c. *postles* r *&c. vvhich are placed before vs, but for diuerse ends. First to keep vs from that vaine opinion, which in these dayes hath mightily crept into the minds of many, that the elect and regenerate sinne not. For that each of these, yea & all these too were elected, I thinke the most fantasticall will not denie, and yet that they sinned in most hainous manner is apparant.*

sPhi. 2.12 *Secondly, to make vs the more wari-*
t Deut.3.4 1.4.5. *ly to looke vnto our footing. For if they*
u Num. 10.15.25 *so highly in Gods fauor, & so singularly adorned with his heauenly gifts, did fall and defile themselues so filthily with sin,*
Nu. 33.38 *vvith what great feare and trembling*
y 2. Sa.12. 10.11 *ought wee to make an end of our saluation* s, *vvho are nothing comparable in*
2 Sa.16.22 *spirituall gifts vnto them? least as God*
Lu. 12.16. *either punished (as he did Moses* t, *Aa-*
z Ma.10.42 Luk.22. *ron* u, *& Dauid* x, *with temporall pu-*
25.26.&c. *nishment) or reproued (as Peter* y *& the Apostles* z) *them to their amende-*

ment

ment, so hee punish vs eternally to our vtter confusion.

Thirdly, though we sinne, that we neither go on forwards, & proceede in wickednesse, and despaire of Gods mercy, no more then they did. For the Lord is *a* rich ouer all that call vpon him, and *b* repent. *Therefore ought no man to de-* *c* *spaire.* For it is a true saying *b*, and by all meanes worthy to be receiued, *d* that Christ Iesus came into the vvorld to saue sinners *c*. *Whereby many haue attained mercy:* vnto the ensample of them *d*, vvhich shall in time to come beleeue on him vnto eternall life.

Last of all, they are set before vs to this end, that as God is mercifull, so should we be e. *And as hee is ready to receiue such into fauour as repent* f, *so should we be mercifull towards men* g, *that in his iudgement wee may finde mercie* h. *Whereby certaine both hereticks, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued; & Atheists, as Machiauell, and his fauourers, who thinke that iniuries receiued, should neuer be forgiuen* k, *are confuted.*

3 *Other things were wel done by good men in time passed, which in these dayes* &c.

a Ro.10.12
b 1 Ti.1.15
c Mat.9.13
Mar. 2. 17
d 1 Ti. 1.16
e Lu.6.63.
f Luk.15.
20.21
Eccl.1.18.
19.20.32.
g Mat.18
28.22.
Mat.5.45
Lu.17.3.4
h Mat.5.7.
i Cypr.l.4.
Epist.2.
Epist.Euse.
li.2.ca.43.
k Theore.
6.l.3.cō-
ment.con-
tra Machi-
auel.p.314
315.316

cannot be followed of vs without offence to God. As they circumcised their male children the eight day l, which is vnlawfull for vs to doe m, they offered sundry and many sacrifices, I meane bloudy sacrifices vnto the Lord n, wee may not so doe o, one brother in those daies married the wife of another p, so to marry now were incest.

l Leu. 12.3
m Act. 15.3
Gala. 5.1
n Le. 17.3. and 22.17. 18.19. &c.
o col. 2.20

4. Finally, some deeds we may read of which were singular, such as neither we may, nor others in those dayes might follow without the speciall and extraordinary motion of the holy Spirit. As was Abrahams readines to kill his owne and onely sonne Isaac q, as likewise was the spoyle which the Iewes made of the Egyptians, by detaining their Iewels of siluer, and Iewels of gold r. The doing whereof was commendable in them, because they were commaunded s, but most damnable shou'd it be in others, for that there be commandements to the contrarie t, but none to doe so.

Heb. 9.1 and 10.1.2
p deu. 25,6 Ruth 4.5 mat. 22,24
q Gen. 22. 1.2.3 &c.
r Ex. 12.35
s Ge. 22.1. Ex. 11.1.2
t Deu. 5.17 Ex. 20.13.

Whereby it is apparant, that good men are not in all things to be imitated, but as Saint Paule would be so followed as hee followed Christ u: so should they doe.

M. t. 5.21 Deu. 5.19. Ex. 20.13. Ro. 13.9.

u 1 Cor. 11.

There-

Therefore our Sauiour is the example of vs to be followed, & that alwaies, & necessarily: alwaies, for that hee vvas most perfectly good x*: and necessarilie, because both himselfe* y*, and his Apostles* z*, haue commaunded vs to do so.*

But heere mistake me not, I beseech you. For albeit I say, our Sauiour Christ is alwaies, yet do I not say in all things, and though necessarily to be followed, yet not as he was GOD; for he fasted fortie dayes, and forty nights a*, he rebuked the waues of the sea, & the winds and they ceased raging* b*, he walked on the Sea as on dry land* c*, vvith seauen loaues and two little fishes, hee fedde foure thousand men* d*, besides women & children* e*, at one time: at another, with fiue loaues and two fishes, he fed aboue fiue thousand men* f*, besides women and children* g*, he restored sight to the blind* h*, health to the sicke* i*, to the dead life* k*, and many other miracles by the almightie power of his God-head, hee wrought, vvhich are vnimitable (as I may say) of mortall man, in so much as they offend greatly, vvhether they doe it of superstition, as the Papists do, or of meere zeale, as in former time did the God of*

Christ alway necessarily to be followed, & why?

x Esa. 53.9
Ioh. 8.46
y 1.pe. 3.22.
Math. 11
29
Ioh. 15.12
z 1 co. 1.1
Eph. 5.1.2
a Phil. 2.5.
Math. 4.2.
b Lu. 8.14.
Mar. 4. 39.
c Mat. 14
25
d Mar. 8.9.
e Mat. 15.
34.
f Ioh. 6.10
g Mat. 14
19.21
h Ma. 9.17
28.29.&c.
i Mar. 5.25
26.&c.

Matth. 4 23.24. Matth. 9. 35. k 10. 11.43.44. Marke 5.35.41.42.

Norwei-

l One so called for his fasting forty daies which hee did more then once: of whom Iohn Wierus in a Treatise of his, *De ieiunijs Cõmentitijs* pa. 125. m August. *de verbis Domini.* Wherein Christ is to be imitated. n Theod. li. *de Actiua virtute.* o Bernard. li. *Sent.*

Norweigh l, *who dare enterprise to imitate our Sauiour in any thing which hee did miraculously as a GOD. My reason is, because there is neither commaundement that we should, nor example of any Disciple or Apostle in holy Scripture, that would, or durst so doe.* For we are not cõmanded to make a new world, to create things visible or inuisible, no nor in the world to doe miracles, and to raise the dead, *said* Augustine m, *and so doe I.*

Our Sauiour Christ therefore in those things vvhich hee did as God, must religiously be worshipped, & followed zealously in what he did as man. Hee that loueth and hateth, what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God n: *he that dooth that vvhich Christ did as a man, doth follow Christ as a Christian should.*

What that is, this Booke at large most notably, and Bernard in fewe words doth shewe, namely o, To abhorre the vanitie of the world, and that courageously: For Iesus because he would not be elected a King, fled from the multitude: to repent, and that heartily: For Iesus was killed as a lamb: to haue true charitie: for Iesus prayed for his enemies.

1. *And*

1. *And heerunto are we moued as by the commaundement both of Christ himselfe, and of his Apostles Paul and Peter, of which afore:* 2. *So partly because we are called Christians.* But Christians haue their Name of Christ: therefore it is meet, that as they be coheires of his name, so they should be followers of his holinesse, *so* Bernard *p*: and no man is rightly called a Christian, vvho to the vttermost of his abilitie dooth not resemble Christ in his conuersation, *so* Cyprian *q*: *finally*; Who doth not imitate Christ, may well be called a Christian, but he is none, *so* Augustine *r*. For what dooth it profit thee to be called what thou art not, and to vsurpe a strange name? If thou loueſt to be called a Christian, shew the fruites of Christianitie, and then vvell maiest thou take the name of Christian vnto thee, *said the same* Augustine *s*. 3. *Partly, for that hee is our God. Therefore it is our parts to imitate him whom we worship and serue.* 4. *Partly, because wee are by nature giuen to imitation, wisedome vvould therefore wee should imitate the best.* 5. *And partly, because we are Englishmen, who of all other people are most famous*

Reasons why wee should imitate or follow our Sauiour Christ.

p Bernard. *lib. Sent.*

q Cyprian *de 12. abusionibus.*

r Auguſt. *de vita christiana.*

s In the foresaid place.

mous and infamous to for imitation, a shame were it therefore for vs to imitate so painefully as many doe, in eloquence Cicero, in philosophie Aristotle, in lawe Iustinian, in physick Galen, for worldly wisedome, yea to imitate as most doe, the French in vanity, the Dutch in luxurie, in brauery the Spanish, the Papists in idolatry, in impiety and all impurity of life the Atheists, and not to follow our Sauiour Christ in heauenlie wisedome, and in all godlines of manners.

That we may so doe, hee from whom euery good gift, and euery perfect gift
t Iam. 3. 17 *doth come t, the Father of lights grant; who with the Sonne and the Holy-ghost be praysed euermore, both in our hearts, mouthes and conuersation, that others*
u Mat. 5. 16 *seeing our good workes, may glorifie our*
1 Pet. 2. 12 *Father which is in heauen u,* Amen.

Farewell, in him whō we are to follow, the 30 of July,

Anno, 1580.

Tho. Rogers.

A ſecond Epiſtle concerning *the tranſlation and correction of this* Booke.

S*Ebaſtian Caſtellio* hauing tranſlated this Booke into Latine, thought it good by way of Preface, to giue ſome reaſons both why he had tranſlated the ſame beeing in Latine already, and why ſo hee had tranſlated it, leauing ſomewhat of the Author out.

The caſe ſtandeth with me as it did with *Caſtellio*. Therefore am I to yeeld ſome reaſons, both why I haue tranſlated this Booke into Engliſh, being in Engliſh already, and why ſo haue I tranſlated it, leauing ſomewhat out as I haue done.

For the firſt I ſay, that neither is my dooing of noueltie ſtrange, nor am I (as I truſt) to bee reprooued therefore. For both I haue examples of good men in all Sciences and profeſſions, who to their great commendations haue done the like: as may witneſſe the ſundry and di-

uerſe

uers interpretations of the works of *Ariſtotle* and *Plato* for Philoſophy, of *Demoſthenes* and *Iſocrates* for Oratory, of *Galen* and *Hypocrates* for Phyſick, for Diuinitie of the ſacred Bible: & alſo I haue taken the tranſlation thereof vpon me, not ſo much to tranſlate, as to illuſtrate the ſame with places of Scripture. For doubtleſſe great pitty was it, that a booke ſo plentifully, or altogether rather, fraighted with ſentences of the ſcripture, was either no whit, as in ſome, or no better, as in the beſt impreſſions quoted.

Beſides, I haue not onely ſhewed the Chapters, but the very ſentence alſo of euery Chapter, vvhere what is written may bee found: A thing which, that I heare of, none afore mee hath doone. The bringing of vvhich to paſſe, how painefull it hath been to mee, hee alone can beſt report, who either hath doone, or dooth goe about the like: how not comfortable onelie, but profitable beſides it will be to others, they ſhal finde that zealouſly doe reade the ſame.

And this whatſoeuer I haue done, was taken in hand at the motion of

the

the Printer heereof, whoſe zeale to ſet foorth good bookes for the aduauncement of vertue, and care to publiſh them as they ought to bee, would ſome Printers follow, neither would the ſale of good workes bee mard many times for lacke of well handling, nor vaine and vile bookes to the diſhonour of God, the infamie of this Land, the confirming of the wicked in naughtineſſe, and alienating of the well diſpoſed from vertue, I ſay, to the diſcredite of the Goſpell, and abuſe of Printing, would not dailie be ſo broacht as they are.

In vvhich my tranſlation, I haue rather followed the ſenſe of the Author then his very words, in ſome places: the which alſo I haue ſtudied, as nigh as I could, to expreſſe by the phraſe of the holy Scripture, ſuppoſing it to bee a commendation, as to Ciceronians to vſe the phraſe of Cicero; ſo to Chriſtians, moſt familiarly, to haue the words of the holy Scripture in their mouthes and bookes.

Now touching my correction, I truſt no good man will miſtake the ſame. For I haue left out nothing

but

but what might bee offenſiue to the godlie. Yea, it is neither for quantitie much, nor for number aboue foure ſentences. The firſt whereof is this *a*, *Hoc ſignum crucis erit in cælo, cum Dominus ad iudicandum venerit.* According to *Caſtellios* tranſlation: *Atque hoc erit ſignum crucis in cælo, cum Dominus ad iudicandum veniet.* In the Engliſh copie, ſet forth by *Edward Hakes* thus, *And this ſigne of the Croſſe ſhall be in heauen, when the Lord ſhall come to iudge the vvorld.* Which ſentence, foraſmuch as I ſee neither the Scripture, nor any good Writer dooth confirme the ſame, I haue left out altogether.

a In the 2. book, cha. 12. in the beginning almoſt.

The ſecond is this *b*, *Sed nec inimicum Diabolum timebis, ſi fueris fide armatus, & Ieſu cruce ſignatus:* According to *Caſtellio*, *Quin ne Diaboli quidem inimicitias timebis, ſi fide armatus, & Ieſu cruce ſignatus eris.* In the Engliſh tranſlation, *Nay thou ſhalt not feare the enmitie of the deuill neither, if thou be armed with faith, and marked vvith the croſſe of Ieſus.* VVhat needes theſe words, *And marked vvith the Croſſe of Ieſus?* I haue therefore not mentioned them.

b In the foreſaid chapter.

The

The third is c, *Non enim ſtat meritum noſtrum, & profectus ſtatus noſtri in multis ſuauitatibus & conſolationibus &c.* According to *Caſtellio, Neque enim in copia voluptatũ & conſolationum ſitum eſt meritum noſtrum, officiũque profectus, &c.* In the Engliſh tranſlation, *Neither is our merit, and the comming forward in our dutie conſiſting in plentie of pleaſures and comforts, &c.* Which I haue thus Engliſhed, *Neither dooth our comming forward conſiſt in the ſtore of pleaſures, and comfort, &c.* Leauing out the Worde merite: Becauſe both the SCRIPTVRE is cleane againſt our meriting, and the Authour too, in manie places condemnes the ſame.

c In the ſame chapter.

d As moſt principally in the 3. book cha. 26. cha. 52 pag. 6. 27 chap. 58.

The fourthe, *Sed neque qui tunc iuſti erant, & ſaluandi ante paſsionem tuam, & ſacræ mortis debitum, cæleſte regnum poterant intrare.* According to *Caſtellio: Quinetiam qui tunc iuſti ſeruandique erant, ỹ ante ſuppliciũ tuum ſacræque mortis meritum in cæleſte regnum intrare non poterant.* In Hakes tranſlation, *Nay alſo euen thoſe vvho then were iuſtified, and in the ſtate of ſaluation, could not enter the kingdome of heauen before thy paſsion, and the*

e In the 3. book cha. 20. in the middle thereof.

merites of thy precious death. Where then are they? In hell? I thinke none will say it. In Abrahams bosome, as some *f*. In *Limbo patrum*, as other Papists *g* doe say: but that will not easily be proued. Wherefore, as that which otherwise might offende the godly, I haue cleane omitted and left out the sentence.

f Catech. Trident. vpon these words of the Creede, Descendit ad inferos.

g D. Iohn. in 4. distin. 45 qu. ar. 3 Iauel. us philoso. Christ. p. 8 Tract. 4. c. de locis infelicium damnat.

And as I haue ouer-past without mentioning, these, which sauour of superstition: So haue I added some godly sentences, which haue beene omitted both by *Castellio*, and such as followed him, as may appeare, both in the 47. according to *Castelloi*, as in mine the 48. Chapter, within three sentences of the beginning: and also in the 63. as in mine the 64. chapter, somewhat after the middle thereof.

So that I maruell, both why these were omitted, and the rest not amended by such as haue taken the Translation of this Booke vppon them. I graunt they haue done the dutie of Translatours, yet sure I am they haue neglected a greater dutie then of Translatorshippe. For my part, I had rather come into the displeasure of man, then displease God;

God; and rather moue the obſtinate heretick, then offend the weake and ſimple Chriſtian.

It may be obiected, that I might haue giuen ſome note by the way, and ſo let them paſſe, as doth Eraſmus in his Tranſlation. Surelie, Eraſmus might better doe ſo in Latine then I may in Engliſh; Foraſmuch as moſt are learned, and haue iudgement which read his, and I do that which I do for the ſimpler ſort. And were other books that I could name, excellent for many good points, yet for ſome things ſuperſtitious, purged and corrected; ſure I am, both God would greatly like thereof, and many vvould then reade them, who now reiect them, & much profit would be reaped, whereas now there is either little or no profit at all taken.

One Chapter you ſhall find in this my Tranſlation more then is in other Bookes. Yet haue I added no Chapter, but diuided the 6. Chapter of the third booke; Foraſmuch as it cõprehendeth partly a thankſgiuing to God for his benefits, and partly a commendation of Charitie, which aptly me thinks makes two chapters.

Now

Now hee, vvho principally both stirred the Authour to make this Booke, and mee to doe what I haue done, euen God almighty, graunt, that both you and I, and euery of vs, may vse it to the comfort of our soules, *Amen.*

Yours in Christ,

Tho. Rogers.

Chap.
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much the more earnestly pray vnto God, that he would vouchsafe to help vs in all extreamities, &, according to the words of Paul *f*, giue issue that we may be able to beare our tentation.

So then in all tentations and troubles, let vs humble our selues vnder the mightie hand of God *g*. For hee exalteth the humble and meeke *h*.

In aduersitie man is tried, how hee hath profited in well-doing, and so he getteth not only fauor before God *k*, but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout & zealous: but hee which continueth patient in the time of aduersitie *l*, will doubtlesse, proue a perfect man.

Many ouer-come great troubles, which are ouercome by small, and daily: but such cannot trust to themselues in great, which are so weake in trifling things.

f 1. Cor. 10. 13.

g 1 pet. 5. 6 Iam. 4. 10

h Iam. 4. 6 Pro. 3. 34

i 2 Cor. 3 13.

k 1 pet. 1. 6.

l Rom. 5. 8. Iam. 1. 3.

Chap. XIIII.

Against rash iudgement.

LOoke warily into thy selfe, and iudge not other men *a*. For in iudging others, wee labour vainely, erre commonly, and easily

a Mat. 7. 1. Luk. 6. 37.

b Iam. 4. 11 easily offend *b*; but in iudging and
c 1 Cor. 11 examining our selues *c* we reape sin-
13. gular commoditie.

As we fancie a thing, so wee iudge thereof: and blinded with priuate affection, wee commonly giue partiall
d Ro. 2. 1. sentence *d*.

Now were the loue of God alwaies our onely guide; our senses, which are enemies to truth, would not so easily trouble vs. But cõmonly somewhat either lurketh within, or chanceth without, which carrieth vs away.

Many in their dooings vnwittingly seek themselues, which are so long quiet in mind, as they inioy all things according to their wish: but if any thing fall out otherwise, then they would, they chafe, fret and fume.

Great dissention riseth many times euen among friends & countrimen, yea among the godly & zealous to, through diuersitie of opinions. For such is our nature, wee can hardlie breake an old custome: and further then he seeth will no man gladly go.
e Iohn 3. 3 4. But if we cleaue, or depend more vpon reason and sense *e*, then vpon that vertue which bringeth vnder the obedience of Christ, let vs neuer looke to be inflamed with the light of gods holy

holy ſpirit. For God will bee ſerued not with a peece of man, but with whole man *f*, neither doth he allowe reaſon to iudge of religion. *f* Deu. 6. 5 Luk. 10. 27.

CHAP. XV.

Of the workes of Charitie, and how to doe good workes.

WEe ought not to do wickedly for any thing *a*, nor for any mans ſake *b*, albeit in reſpect of the weake *c*, a good worke may be vndone ſomtime, or done otherwiſe. And that is not to neglect a good work, but to leaue one good worke to doe a better. If thou haue not loue, thine outward deedes profit nothing *d*: if thou haue loue, bee thy works neuer ſo ſmall and ſimple, they profit much. For God reſpecteth not what is done, but how, and with what affection a thing is done *e*. *a* Rom. 3. 8 *b* Ro. 8. 38. *c* 1 Cor. 9 20. 21. 22 *d* 1 Cor. 13. 3. *e* Lu. 7. 46.

He doth much that loueth much *f*. He doth much that doth a thing as it ſhould be done *g*. And he doth ſo, that ſeeketh the common wel-fare before his owne profit *h*. *f* Lu. 7. 47 *g* Mat. 26 10. *h* 1 Cor. 13. 5.

It many times ſeemeth a charitable deede, which indeed is a carnall. For that which is done, as commonly *Carnall works what*

workes are done, either of affection, or desire of gaine, or hope of reward, which are carnall inclinations, is doubtlesse a carnall, and not a charitable worke.

Fruits of charity.

i 1 Io. 2. 15 Iam. 4. 4. *i* He enuieth not *k*. For hee loueth no *k* 1. Cor. 13. 4. priuate ioy *l*, neither will reioyce in *l* Iere. 9. 23 himselfe, but in the Lord *m*, whose *m* 1 Cor. 1 31. blessing he desireth before al things. He ascribeth no goodnesse vnto any, but acknowledgeth all thinges to come of God, from whom euerie good gift & euery perfect gift doth *n* Iam. 1. 17 proceede *n*, and in whō all the Saints *o* Ro. 7. 15 doe rest in perpetuall blisse *o*. Finally, *p* Ecc. 1. 13 Phil. 3. 8. he which hath but a spark of this true charity, accoūteth all worldly things but meere vanity *p*.

A man indued with perfect charity serueth not his owne turne, but onely in al things seeketh the glory of god.

Chap. XVI.

That men which offend, must be borne withall sometime.

a 1 Thes. 3 14. *b* Esa. 10. 14. THat which thou canst not amend neither in thy selfe, nor others, must patiently be suffered *a*, till GOD otherwise worke *b*.

Think

Thinke vvith thy ſelfe, that perchance God doth it to try thy patience *b*, without which our merits do little auaile: notwithſtanding in thy troubles, thou oughteſt to beſeech almighty God to aſſiſt thee with his grace, that patiently thou maieſt endure his croſſe, and triall *c*.

If any, beeing diuerſe and ſundry times admoniſhed, will not amend *d*, deale with him no more, but commit the whole matter to GOD, that his will, and glory may appeare in all his creatures *e*, which knoweth well how to turne all things to the beſt.

Endeuour thy ſelfe patiently to beare the faultes and infirmities of other men, whatſoeuer they be *f*, for ſo much as thou art faulty thy ſelfe *g*, and muſt bee borne with all. And if thou canſt not be ſuch as thou wouldeſt be, thinkeſt thou to make another according to thy mind?

Wee wiſh that others were godlie and yet wee amend not our ſelues *h*. We would haue others ſeuerely corrected *i*, which wee refuſe our ſelues. We finde fault with the licentiouſnes of others, and we our ſelues will not be gaine-ſaid: Wee ſeeke that others ſhould be bridled by lawes, and wee

b Ro. 5. 3. 4 Iam. 1. 3. 4

c Luk. 17. 5 Iam. 1. 5.

d Tit. 3. 10

e Mat. 6. 10

f Ga. 6. 1. 2

g Iam. 3. 1

h Ma. 7. 3. 4 Ro. 2. 1. 2

i Mat. 7. 1

our ſelues refuſe obedience. Whereby it is euident, how we loue not our neighbour as our ſelues *k*.

k Mar. 7.12 Luk. 6.31.

If all were perfect what ſhould wee ſuffer at other mens hands, for Gods ſake *l*? but now it pleaſeth God, that we muſt beare one anothers burthen *m*, & that becauſe no man is without fault, no man but hath his burthen, no man that can liue by himſelfe, no man but lacks aduiſe ſometime, and therfore we ought to ſuffer one with another *n*, to comfort one another, to helpe, inſtruct, and admoniſh one another.

l Mat. 5.10 1 pet. 4.14.
m Gal. 6.2
n 1. Cor. 12.26. &c.

And neuer ſhal the vertue of a man be ſo knowne, as by occaſion of aduerſitie *o*. For, occaſions make not a man fraile, but ſhew what he is *p*.

o Ia. 1.12.
p 1 Pet. 1. 6.7.

Chap. XVII.

The way to quietneſſe, both temporall and eternall.

THou muſt bridle & break thy wil in many things, if thou wilt liue a quiet life *a*: and if thou wouldeſt ſtand vpright, & go forward in godlines, account thy ſelf in this world but a baniſhed man and a pilgrim *b*. And if thou deſire to be a Chriſtian, thou muſt

a pſ. 120.7 Mat. 5.5.
b pſ 119.19 He. 11.15. 1. pet. 1.17

must prooue a foole before men, for Christs sake *e*.

A hood or a shorne head maketh not a religious man; but an alteration from vice to vertue, and a mortification of the lusts.

He which loueth any thing besides God, and the saluation of his soule *f*, shall find nothing but misery & sorrow.

And let not him looke to be long in quiet, which laboureth not in the sight of man to be most abiect & inferior to all *g*. For thou art in this life to serue *h*, not to rule, and called to suffer *i*, and to labour *k*, not to loyter and to liue at pleasure.

For men are tryed in this world as gold is in the furnace: & let no man looke to stand heere vpright, vnlesse with all his hart hee humble himselfe for the Lords sake *m*.

e 1.Cor.11 verse 23. 1 col.3.18. Eph.4.22 Ro.13.12 13.14.

f Psal.1.19 29.

g Iam.4.6 Mat.10.24

h Mat.20 28. Phil.4.2.7.

i Luk.9.23

k Ge. 3.19 *l* Iob 23.10 Wisd 3.6

m 1.Cor.4 10.

CHAP. XVIII.

The vertuous life of the holy Fathers.

BEholde the examples of those holie Fathers, in whom religion and perfection did shine, & you

shal easily perceiue how little, and in a manner nothing, it is, which we do. Alacke, what is our life compared with theirs?

Those holy men and friends of Christ, did serue the Lord in hunger
a 2 cor. 6. 4 and thirst *a*, in colde and nakednesse, in wearinesse and painefulnes, in watchings and fastings, in praiers & meditations, in manifolde persecutions
b He. 11. 36 and troubles *b*.

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and all which at any time followed the steps of our Sauiour Christ, endure? for they ha-
c Iob 12. 15 Mat. 16. 25 Luk. 9. 24 and 17. 33 ted their liues in this world *c*, that they might saue them for eternall life.

O what an hard and seuere life did those holy Fathers leade in deserts? what long and greeuous tentations suffred they? How often did the enimie assaile them? How zealously did they offer the sacrifice of prayer vnto God? With what seueritie did they tame their bodies; what study spent they to profit in religion: what conflicts had they with vices & wickednes? how vprightly did they spende their time before God?

In the day time they labored, in the night

night they prayed, & at no time ceased they from deuout meditations *d*. Finally no time was idly spent, and all houres that they consumed seemed very short, insomuch that many times, for to profit their soules, they little did regard the releefe of their bodies *e*. And as for wealth, authoritie, promotion, friendes, & kinsfolks, they renounced them, together with all worldly things.

So that in mans eyes they were poore *g*, but in the sight of God, & in respect of their vertues most mightily rich; outwardly they seemed needie *h*, but inwardly they were refreshed with Gods heauenly grace, and comfort *i*, in the world meere strangers *k*, but to Christ friends, & familiars *l*, in their owne iudgement most vile *m*, & odious to the world *n*, but to almighty God deare and precious *o*.

They were humble and obedient, and friendly and patient: Whereby they found good successe in the spirit and grace before God *p*.

Therefore should all godly men follow their steps, & be more moued by the example of thē to vertue, than of luke-warme Christians, though they be infinite, to wickedness.

d Ep. 6.18. Colo. 4.2.

e Ma.14.15 Luk.9.12

f Ma.16.20 Mar.12.28

g Mat.5.5.

h 2 Cor.6. 10.

i ps.94.19.

k Ioh.16.2

l Ioh.15.15

m Io.13.6.

n Ioh.5.19

o Ioh.16 20.

p 2 Cor.4. 13.14.

Oh

Oh what zeale had the godly in the
q Act. 4. 10 primitiue Church *q*, what deuotion
r Act. 1. 46 to prayer *r*? what cõtention to excell
in wel doing? what seuere discipline?
what reuerence, yea what obedience
shewed they to the doctrine of their
teachers? Their monuments to this
day shew, that they must needes bee
most singularly perfect, which haue
s Heb. 11 verse 30. so valiantly subdued the world *s*.

But now adayes, if a man can but
keepe himselfe from grosse offences,
or refraine from reuengement, hee is
accounted a good and perfect man.

O the securitie of our time, which
haue so quickly declined from our
t Reu. 2. 4. first heate *t*, and loathed life, because
u Reu. 3. 16 we are luke-warme *u* & weary *x*: but
x Mat. 24 48. surely it is a manifest argument that
we are dead from well doing, which
see so many examples of godly men
before vs, and follow none of them.

Chap. XIX.

The exercise of a true Christian.

THe life of a Christian should be
a Mat. 5. 4. 16, 20. 27. 48. adorned with all vertues, that
hee may bee inwardly such as hee
outwardly appeareth to the world *a*:

yea.

yea more vertuous should he be, then hee seemeth, in as much as GOD seeth our hearts *b*, whom wee must intirely reuerence wheresoeuer vvee are, and before whom we must walk vprightly as Angels. *b* 1. Sam. 16. 7. Psa. 35. 15.

Euery day wee should renounce our minds *c*, and as though wee were but newly conuerted from sinne, we ought to inflame our zeale and say: *c* Ro. 12. 2.

O my Lord and God assist mee, I humbly beseech thee, in this my good purpose and zeale; & giue me grace euen at this present time godly to enter into thy seruice. For vvhat hitherto I haue done is nothing.

In this our race & going forward in godlinesse, we must vse great diligence, if wee minde to finish our course as we should. For if he which couragiously goes on, is tyred many times, what wil becom of him which either seldome or faintly setteth forward?

Many things cause vs to change our good mindes: but we neuer so lightly omit spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the iust dependeth vpon the fauour of God *d*, not vpon their owne vvisedome *e*, on whom they *d* Phi. 2. 15 *e* Pro. 3. 5

they trust in all their enterprises. For
f Pro. 16.9 man may purpose *f*, but God disposeth: neither can man of himselfe bring any thing to passe.

If wee omit our accustomed exercise, either for religions cause, or to profite our brethren; we may easily attaine thereunto againe: but if carelessly, of sloth, or faintnes of mind wee neglect the same, we do both highlie displease God, and greatly indamage
g Ia. 1.22 our selues *g*.

Let vs doe our best, yet shall we of-
h Iam. 3.2. fend in many things *h*. Albeit it will bee good to shoote at some certaine thing, and especially against those vices, which hinder vs more then others. Wee must examine and set in order, as well outward as inward things, for both are necessary to our
i Eph. 4.20 proceeding *i*.

If thou canst not at all times take an account of thy selfe, yet do it somtime, and at the least once a day, to wit, at morning and at night.

In the morning consider how thou wilt spend thy time till euening: and at night call into mind how thou hast
k Psal. 12.14. past the day, & what thy thoughts *k*, words, and deedes haue beene. For therby we commonly both displease

God

God and offend man.

Gird thy loynes like a man *l* against Satan *m*, bridle thy riotous appetite *n*, so the more easily shalt thou bring vnder all the vnruly desires of the flesh. *l* Eph. 6. 14 *m* 1. pet. 5. 8 *n* pr. 23. 21

Be thou at no time idle altogether *o*, but alwaies either reade or write, or pray, or meditate, or doe somewhat for the publique welfare. *o* Pro. 6. 6

The body must be exercised with iudgement. For all exercises be not for euery man. Priuate exercise must not be vsed in a publick place. Albeit thou art to take heed that thou bee not to publique slowe, and swift vnto priuate; but hauing done thy dutie according to thy calling, if any leisure be gotten; betake thee to thy selfe, as thy profession doth require.

All men cannot vse one exercise; but that is for some, which is not for others.

Againe, according to the diuersity of times we thinke of exercises. For, some like vs on holy dayes, some on working dayes, some in the time of warre, some in the time of quietnes, some we mind when wee are pensiue, and some when wee reioyce in the Lord *p*. *p* 1 cor. 1. 3

Good

Good exercises should oftentimes be renued, especially on holy-dayes, as though wee were then departing out of this life, & going to the euerlasting dayes of rest. And therefore at such times especially we should shew our selues most deuout, and most carefully execute Gods hestes; looking, as it were presently for a reward of our labor from God. Which if it be deferred, let vs think with our selues that wee are not sufficientlie prepared, but vnworthy so great glorie, to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

Happy is that seruant saith our Saviour Christ *p*, whom the Lord when hee commeth shall finde watchfull: know ye of a truth, he will make him ruler ouer all that he hath.

p Luke 12. 43.44.

Chap. XX.

Of Solitarines and Silence.

Seeke a conuenient time to meditate: and oftentimes call the benefits of God into minde.

Omit curious things; and choose such

such matter as may rather stir vp thy minde vnto godlines, then busie thee too much.

Withdrawe thy selfe from speaking vainely *a*, from gadding idly, from listening vnto rumours & nouelties; and thou shalt find good leisure, and sufficient for thy spirituall exercise, & that after the example of the most godly, who shunned the company of men, as much as they might, & chose to liue apart vnto God. *a* Math.12. 36. Phi.4.8.9

One said *b*, I neuer came amongst men, but I departed more wicked than I was before. And this we finde true when we talke much together. *b* Seneca.

It is easier to be altogether silent, then not to exceed in words; and to tarry at home, then not to offend abroad, it is easier.

Wherfore, he which would be zealous and godly, must auoyde company *c*. *c* Math. 14 23. Mar. 6.46.

No man safely doth goe abroade, but hee which gladly can abide at home, no man safely doth gouerne but hee which gladly can be in subiection *d*, no man safely dooth commaund, but he that hath learned willingly to obey *e*, no man safelie is merry, but he that hath a good conscience *f*. *d* Mat.20 26. *e* Ro.13.1 Col. 3.22

f pro. 15.13 science *f*; & no man safely can speak, but hee that willingly can holde his peace.

And yet hath not the securitie of good men, at any time been without the feare of God *g*: neither did their
g pr. 28.14 excellent and heauenly gifts, make them any whit proude, but the more
h Ro. 12.14 humble *h*. But the security of the
i pr. 28.25 wicked, as it ariseth of pride *i*, so it
k Esa. 48.12 turneth to their destruction *k*.

Neuer looke to liue at thine harts ease in this world, seeme thou neuer
l Esa. 34.19 so godly and religious *l*.

It falleth out many times that they fall grieuously through pride, which in mans opinion were most religious
m Lu. 18.10 men *m*: whereby it is euident, that
n ps. 119.67 tentation is very good for some *n*:
o 2 Cor. 12.7. both to keepe them from pride *o*, & outward consolation.

O, if man would auoid vaine plea-
p 1. Ioh. 2 15.16.17 sure, and not loue the world *p*, vvhat a good conscience should he alwayes retaine? If man would cast away all vaine cares, and thinke onely vpon heauenlie things, and trust wholly in
q Ps. 3.1 Esa. 16.4. God *q*, what a continuall ioy should he feele in his minde?

No man shall finde any spirituall comfort, except he occupy himselfe dili-

diligently in ſtirring vp his mind vnto godlineſs r; the which thou ſhalt the more eaſily attaine, if thou enter into thy chamber ſ, and ſhut thy ſelfe from troubles of the world, as it is written t: Examine your owne heart vpon your bed, and be ſtill.

r Eſa. 26. 8.
ſ Mat. 6. 6
t Pſal. 4. 4

For commonly thou ſhalt finde that in thy cloſet, which thou wouldeſt leeſe abroad.

The more thou vſeſt thy Cloſet, the more thou wilt like it: the leſſe thou commeſt thereinto, the more thou wilt loath it. But frequent the ſame rightly, and tarry therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt doe it with exceeding pleaſure.

Solitarineſſe and quietnes, is good for him that would proceede in vertue, and learne the myſteries of holie Scripture. For there ſhal he find euen flouds of teares u, whereby hee may waſh & cleanſe himſelfe euery night, that hee may by ſo much be nigher vnto his Maker, by how much hee is farther from the reſort of men.

u Pſa. 6. 6

So that God with his holy Angels commeth vnto him, vvhich withdraweth himſelfe from his friends & acquaintance.

It is better to liue in a corner, so a man haue a regard to himselfe, then without care of his owne saluation euen to worke miracles x.

x Mat.7.22
1 cor.13.2

It is no shame but praise for a godly man seldome to goe abroad y, to shunne to be seene, and not to loue to see.

y ps. 102.6

Why lookest thou on that, which is not lawful for thee to haue z? The world passeth away, and the lustes thereof a.

z Exo.20.17.
a 1 Ioh.2.17.

The desire of pleasure maketh thee to roaue abroad; but when the pleasure is past, which is quickly gone, what getteste thou thereby but repentance, and a wandring soule?

1.cor.7.31

A merry out-going, bringeth commonly a mournfull returning home, & a merry euening watch, is signe of a lowring morning; euen so the ioy of this world entreth pleasantly, but endeth bitterly b. What canst thou see in another place, which is not heere? Beholde the heauen and the earth, and all the elements, for of those do all things cõsist: What seest thou in any place that abideth euer?

b pr.14.13 and 23.31
c 1 Cor.2 31.
1.Ioh.2.17

Perchance thou thinkest to satisfie thy selfe with contemplation, but thou shalt neuer doe so.

What

What if thou sawst euen all things before thine eyes? it were but a vaine sight *d*.

But lift vp thine eyes man vnto God *e*, and aske pardon for thine offences.

Leaue vaine things to vaine folks, and giue thou thy mind to do the wil of God *g*.

Shut thy selfe within thy doore *h*, and call thy wel-beloued Iesus vnto thee *i*. Tarry with him in thy chamber, for else-where thou shalt neuer find so great quietnes.

Haddest thou not gone abroade, nor listened vnto rumours and tales, thou mightest the better haue enioyed quietnes: but now, because thou giuest thine eares to heare newes, thou art troubled greatly, and vexed in mind.

d Eccl. 1. 14.
e Psa. 25. 1 Psa. 121. 1.
f Si. 17. 23
g Deu. 11. 1.
h Eccl. 3. 12. *h* Mat. 6. 5.
i Can. 8. 14. & 3. 4.

CHAP. XXI.

Preparatiues vnto godlinesse.

VVIlt thou come forward in godlines? The fear God *a*, and be thou not ouer-loose in behauiour; nor giuen to any vaine pleasure *b*, but keep vnder thy senses by

a Pro. 1. 7 Psa. 19. 19 Sirac. 1. 16
b pro. 9. 17

by diſcipline.

Prepare thy ſelfe to vnfained repentance *c*, and thou wilt proue religious. For repentance bringeth vnto godlineſſe, and negligence quicklie doth forgoe the ſame.

c Ro.2.12

It is maruaile that any man can hartily reioyce in this life, which conſidereth his baniſhment, and the manifold perils of his ſoule *d*.

d 1 Pe.1.6

Throgh the weaknes of our minds & ſecurity, we feele not the ſorrowes of the mind, but oftentimes we laugh when indeed we ſhould weep *e*.

e Mat.5.4 Luk.6.21.

There is no true liberty, nor good mirth, but in the feare of God ioyned with a good conſcience *f*.

f 2 Cor.1.3.4.

Happy is that man, which caſting off the lets of all worldly buſines, can giue himſelfe wholly to the ſtirring vp of his mind. Happy is he that can keepe himſelfe from all thoſe things, which may either defile or burthen his conſcience *g*.

Pro.15.15

g 2 cor.8.9

Fight like a man *h*, cuſtom is ouercome by cuſtome.

h 2 Ti.2.1

If thou mindeſt not to meddle in other mens matters, they for their parts, will not meddle in thine.

Take not vpon thee another mans charge, neither trouble thy ſelf in the affaires

world, they would not set a point by the kingdome of God *n*. Which mad and faithlesse wretches, so deepelie drowned in the earth, that they can thinke vppon nothing but earthly things, shal one day to their paine vnderstand, how vile and vaine it was which they loued *o*.

n Mat.6.21 Luk.12.16

o Phi.3.19

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time *p*, but they coueted after euerlasting riches with all desire & greedinesse, yea with their whole harts, they longed for things on high, not seene *q*, that the desire of things which are seene, might not drawe the vnto things below.

q 2 Cor.4.18.

Despaire not brother to come forward in godlines, thou hast yet time and space *r*. Deferre not therefore thine amendment *s* from day to day, but rise, and out of hand beginne, & reason with thy selfe in this wise. Behold now is the time to worke, now to win the field, now is the time to amend *t*, in aduersitie the time is to deserue well.

r Ps.32.56 Esa.55.6.7

s Eccl.12.1

t 2 cor.6.1.2.

Through fire and water thou must passe, before thou canst come to the place of comfort *u*. Except thou offer

u Ps.66.12

violence vnto thy selfe *x*, thou shalt neuer triumph ouer sinne.

x Mat. 11. 13.

As long as wee beare about fraile and earthly bodies, let vs not look to liue without griefe and sorrow *y*.

y Ro. 7. 42

Indeed we could wish to liue quiet frō misery: but forsomuch as throgh sinne we haue lost our innocencie *z*, our felicitie & quietnes is gone therwithall.

z Ro. 5. 15.

Wherefore let vs be patient *a*, and expect the mercy of God vntill our wickednes be put away, & this mortalitie be swallowed vp of life *b*.

a Luk. 12. 19.

b 1 Cor. 15. 54.

O Lord, how great is mans frailty! How is man prone continually vnto sinne *c*? To day thou dost confesse thy sinne *d*, and to morrow thou wilt sinne afresh as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou doost so wickedly, as if thou haddest neuer meant to doe well *e*.

c Gen. 6. 5.
d Mat. 6. 12 Luk. 11. 4.
e Ro. 7. 15.

So that great cause we haue to debase, and to thinke humbly of our selues, beeing so fraile and subiect to offending *f*.

f Iam. 3. 2 and 4. 1.

Againe, if with little negligence we leese that which by great labor could hardly bee obtained; what will become of vs at the end, which so soone

waxe

wexe cold g? g Lu.9.60

Woe be to vs, if we goe on to rest, as if now there were peace and securitie h, when as in very deede as yet there appeareth no token of godlinesse in our behauiour. h 1 Thes.5.6.

Then vndoubtedly wee must bee trained vp afresh like young souldiers i, if vvee hope to returne vnto goodnes, & to proceed in godlines. i 2 Ti.2.3

Chap. XXIII.
That man ought to thinke vpon his end.

SEeing the life of man is so fraile & short a, consider wisely what thou takest in hand. a Iob 14.1

To day a man, to morrow none b: and beeing out of sight, thou art out of minde c. b Si.10.11 c Ecc.1.11

Oh the dulnesse, and hardnesse of mans heart, that thinking of things present, hath no care of the time to come d. d Sir.7.16

It were thy part so to behaue thy selfe in all thy deeds & thoughts, as though thou shouldest depart out of this world by and by. 2 Cor.1.8.9.

Hadst thou a cleere cõscience, thou wouldest not greatly feare death.

It is better to auoyd sinne, than to flie death.

If thou art not ready to day, how
f Math. 24. 36. Mar. 13. 32 wilt thou be to morrowe? The next day is not certaine *f*. And againe how knowest thou that thou shalt liue till to morrow?

What are wee the better to liue long, if we proue not better by our long life? Assuredly long life doth not make vs better to Godward, but
g Ro. 2. 4 Iam. 5. 1. the farther from God *g*.

Oh well were we, if wee had liued well but one day in the world! Many keep in mind how long they haue fauoured good religion, but they neuer think what fruit they haue shew-
h Mat. 3. 8. ed worthy amendment of life *h*.

If thou thinke it irksome to die, thou shalt find it more perillous and dangerous to liue long.

Happy is that man which alwayes thinketh of his end, and prepareth
i 1 Cor. 4 16. himselfe daily for to die *i*.

When thou seest a man to die, consider by & by that thou must depart
k He. 9. 27. Sir. 41. 3. the same way *k*.

In the morning thinke not to liue till night, & at night looke not to liue till morning; and alwaies liue so circumspectly, and bee so godly prepa-

red,

red that death may finde thee readie whensoeuer he shall come.

Many before they look for death, depart suddenly *l*: for the sonne of man vvill come in an houre when men looke not for him *m*. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past then thou hast done, and then wilt thou bitterly bewaile, that euer thou wast so sluggish & negligent *n*.

Happy is that man which indeauoureth to seem such in this life, as hee would appeare at the houre of death *o*.

Hee which hateth the world perfectly *p*, and fauoureth godlines zealously *q*, and will be admonished willingly *r*, and endeuoureth to amend his life seriously, and can obey his superiours gladly *s*, and deny himself throughly *t*, and take affliction for Christs sake patiently *u*, giueth most notable tokens that he wil die a good man.

VVhilst thou art in health, thou mayest doe many good deedes: but when thou art sick, I see not what thou art able to do. For in the time of sicknes fewe amend: and they which defer their amendment till then, doe

l Luke 12. 10.
m Luk. 12. 40. Mat. 24. 50
n Mat. 7. 22.
o Luk. 12. 23.
p 1 Ioh. 10 15.
q Re. 3. 15.
r Pro. 2. 48
s Luk. 3. 3
t Tit. 3. 1 Col. 3. 22.
u Mar. 8. 24 Luk. 9. 23
x Mat. 10. 38. & 5. 10 1 Pet. 3. 14

hardly come into the fauour of God.

Better is it to amende, and while
y Ge. 6. 10 time is y to liue well, that heereafter
z Re. 7. 15 thou maist liue for euer z. But if thou forgo so good opportunity, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre or two to repent, and they wil not be granted.

Wherfore consider diligently both what perills thou shalt escape, and what miseries auoyd a, if alwaies like
a Pr. 14. 27 a Wise man, thou thinke vpon thine end. And indeauour so to liue in this World, that at the houre of death,
b psa. 23. 4 thou maist reioyce rather then fear b.

Now while time is, learne to die vnto the world, that then thou maist
c Ro. 16. 8. liue with Christ c. Now, while time
d 1 Ioh. 2 is, learne to contemne the world d,
15. that then without let thou maist goe vnto Christ. Now, while time is,
e 1 Cor. 9. beat e down thy body by repentance,
27. that then thou maist haue an assured boldnesse.

Ah foole, what thinkest thou to liue long, seeing thou art not sure to
f Luk. 12 liue one day; How many haue beene
17. deceiued, and suddenly taken out of
g Ecc. 9. 12 this world g.

Thou hast heard I am sure, & that of-

oftentimes, how one was killed by the ſword, another drowned, another brake his necke with a fall, another as he was at meat, another at play, another with a knife, another of the ſicknes, another of thieues. Thus all die *h* (though not after one ſort) and mās life paſſeth away like a ſhadow *i*. *h* Sir. 41. 3. *i* Iob 8. 9

Who after death will helpe thee, if in thy life time thou loſe good oportunitie *k*? Now I ſay, now or neuer is the time to doe well *l*, vvhile both thou knoweſt not the houre of thy death, and maiſt doe good to thy ſelfe in time. *k* Lu. 16. 24 *l* 2 Cor. 2. 6.

Now while time ſerues, lay vp euerlaſting treaſures for thy ſelfe in heauen *m*, thinke of nothing but on heauenly things *n*, and care for nothing but thy ſaluation. Now, I ſay, while time ſerues, make frieds, which after death may receiue thee into euerlaſting habitations *o*. *m* Mat. 6. 20. *n* Col. 3. 12 *o* Lu. 16. 2.

Account thy ſelfe on the earth but a pilgrim and ſtranger *p*, vnto whom the affaires of the world doe nothing appertaine. Get thee a quiet conſcience, & lift vp thy mind vnto God *q*, becauſe in this world thou haſt no continuing Citie *r*. *p* Heb. 11. 13. *q* Col. 3. 1. *r* He. 13. 14 Mich. 2. 10

Thither direct thy prayers, and

daily grones with teares, that after death thy spirit may goe to GOD in bliss *s*.

s psal. 31.5
Lu. 23.46.

Chap. XXIIII.

Of the last Iudgement, and of the punishment for sinne.

WHatsoeuer thou takest in hand, remember thine end *a*, and how thou must appeare before a seuere Iudge, in whose sight nothing is hidde *b*, which neither is pleased by reward, nor admitteth vaine excuses, but rightly and indifferently iudgeth all men *c*.

a Sir. 7.36.
b He. 4.13.
c Pet. 1.17

O fond man & miserable wretch, what answere wilt thou make vnto God, who knoweth all thy sinnes *d*, which oftentimes fearest euen the lookes of an angry man?

d Iob 9.3

Why doost thou not looke to thy selfe against the day of that iudgement, when no man shall excuse, or defend another *e*? for euery man shal haue enough to answer for himself *f*.

e Ro. 14.12
2 cor. 5.10
f ps. 62.12.
Rom. 2.6

Now maiest thou do good, if thou take paine, now will thy teares be accepted, if thou weepe: now may thy grones be heard if thou sigh *g*, and both pacifie God, and purge thy self.

And

And indeed throughly is the patient man purged, which beeing iniuried, dooth bewaile the wickednesse of the inferrer, rather then the iniury offered vnto himselfe, prayeth for his enemies *h*, forgiueth them from his hart *i*, asketh pardon speedily of others whom hee hath offended *k*, is more easily moued to pittie, then to anger, offereth often violence vnto himselfe *l*, and laboureth earnestly to bring his body into the subiection of the spirit *m*. And these things must not bee deferred, but be done while we liue, and that with speed *n*. But we deceiue our selues through an inordinate desire of the flesh *o*.

h Mat. 5. 44
i Mat. 6. 12
k Mat. 5. 24.
l Mat. 11. 21.
m 1. Cor. 9. 27.
n Gal. 6. 10
o Ro. 8. 12.

That hell fire *p*, what else will it burne but sinners? The more thou hast loued thy selfe, and pampered thy flesh, the more shalbe thy paines, & the more substance to burne thee hast thou laid together *q*. For in what things a man hath sinned, in the same he shalbe punished, according to the greatnes of the offence *r*.

p Mat. 25 41.
q Lu. 12. 20 and 16. 12.
r Wisd. 11. 17.

There idle persons shal be pricked with burning forkes, gluttons there shalbe tormented with extream hunger and thirst *s*, there Epicures and voluptuous persons, for their sweet delights

s Lu. 16. 24.

delights shall haue burning pitch to boyle them, & stinking brimstone to annoy them; the enuious there shall howle like mad doggs, & no vice but shall haue his torment. There the proude shall haue shame, and the couetous Churle shall haue miserable penurie.

To be short, one houre of paine in that place, shall bee more grieuous, then all the time they had in this world to amend their manners. For
t Esa. 66. 24. there is no rest *t*, comfort there is none; heere sometimes their sorrow
2. Thes. 1. 8 ceased, and sometime they receiued comfort of their friends.

Wherefore haue a care of thy selfe whilest thou art aliue, & bewaile thy sinnes, that in the day of that iudgement, thou maiest safely reioyce with
u Lu. 16. 25 Gods elect *u*.
Wisd. 3. 3. For then shall the righteous with
x Wis. 5. 9. great boldnesse, stand against such as
Psal. 1. 3. haue vexed and oppressed them *x*,
y Mat. 19. 28. Then shall he sitte to iudge *y*, which now is content to be iudged of men.
z Mat. 5. 3 Then shall the poore *z*, and meeke
a Lu. 14. 11 triumph, when the proud shall quake
b pr. 16. 18 on euery side *b*. Then shall they say,
c 1. Cor. 4. 10. Hee was wise, which for Christ his sake seemed a foole & abiect *c*. Then shall

shall the memory of misery patiently
sustained bee sweet *d*, when in the meane while the wicked shal sob and sigh *e*. Then shall the godly reioyce and be glad, but the reprobate shall howle & weepe *f*. Then shall the afflicted more triumph, then if continually he had bin in ioy *g*. Then shall the base apparell be glorious *h*, & the proude attire infamous. Then shall the poore cottage bee more cõmended *i* then is the gilded Palace praysed. Then shall constant patience more preuaile *k*, than al the power of the world. Simple obedience shall more bee commended then, than all the subtiltie of man *l*. Then shall a cleere and good conscience more reioyce a man *m*, then profound skill in philosophy. The contempt of riches shal do more good then *n*, then al the riches in the world. Then shall a zealous prayer bring more delight *o*, then euer did fine cates. Thy silence kept in thy life time shal more cheere thy hart in that time *p*, thã long babbling *q*. Good works then shall bee more respected *r*, then copy of sweet words. And then shall thy paines taken to reforme thy manners, more delight *s*, then could all the pleasure in

d Psa.126.5
Esa.25.8
e Reu.21.8
f Ma.25.46.
g Ro.8.18
h 2 cor.5.2
i 2 pe.1.13
k Esa.50.18
l Esa.29.16
m Esa.33.14.
n Mat.5.3.
o Si.35.13
p psa.30.15
q Mat.6.5.
r Ro.2.10
s Pro.11.3

e Wis. 5. 8. in the world e.

VVherefore learne in this life to
u Ro. 8. 18 suffer small things u, that in the world
to come thou maist escape great and
grieuous dangers. Try first in thy
life time what thou canst suffer after
thou art dead. And if thou canst not
indure but light things in compari-
son now, how wilt thou beare after-
ward euerlasting torments? And if
now so little paine can make thee im-
patient, what will the fire of hell do?
For perswade thy selfe thou canst not
x Luk. 16. 25. be twise happy, that is, to enioy thy
pleasure in this life x, and raigne too
with Christ in the world to come.
Now suppose thou hadst liued hither
to in perpetuall honour and pleasure,
what good would these thinges doe
thee, if thou shouldest die out of
y Lu. 9. 25. hand y?

Seest thou not how all things are
z Eccl. 1. 2. vaine z, saue onely to loue & to serue
a 1 Pet. 1 10. God a?

For he which loueth God with all
his heart, feareth neither death, nor
paine, nor iudgement, nor damnati-
b Ro. 8. 38 on b. For perfect loue maketh a
c 1. Io. 4 17 man with boldnes to appeare before
d Rom. 6. 3. 14. God c. But maruell it is not, though
he which delighteth as yet in sinne d,

doe-

doe both feare death, and the day of iudgement.

Notwithſtanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes *c*. But if neither the loue of God, nor the feare of hell can better thee one iot, then looke not to ſtand in a good thing long, but quickly to fall into the ſnares of Satan.

c pr. 14.17 Luk. 3.7.

CHAP. XXV.

That we muſt earneſtly endeuor to amend our liues.

BE thou zealous and earneſt in the ſeruice of God, conſider with thy ſelfe, wherefore thou waſt made, and wherefore thou haſt renounced the world: euen to liue to GOD *a*, and to become a good man *b*.

a Ro. 7.4. *b* Eph. 2.10

Therfore endeuor thou zealouſly to goe forward. For yet a little while and thou ſhalt haue a reward of thy labours, and neither feare nor ſorrow ſhall be about thee *c*.

c Eſa. 25.8. Reu. 7.17.

Labour but a while longer, & thou ſhalt find great, yea euerlaſting reſt *d*.

d Ro. 8.18.

If

If thou continue faithfull and diligent vnto the end *e*, God will ſhewe himſelfe faithfull, and bountifull in rewarding *f*.

Hope well to winne the garland *g*, but ſhunne ſecuritie *h*, both to auoid wearineſs and pride.

A certaine man toſſed betweene hope and feare, on a day in his prayers vttered theſe words, Oh if I knew certainly that I ſhould perſeuer; and foorthwith hee ſeemed to heare theſe heauenly words in his minde: What if thou kneweſt as much, wouldeſt thou continue in the courſe thou haſt taken? wel go to, do that which thou wouldſt do, & doubt not to perſeuer. With which comfortable words being incouraged, he ſtraight way committed himſelfe to the wil of God, & from thenceforth neither wauered any more in mind, nor laboured curiouſly what might becom of him, but bent himſelfe wholly to doe that was agreeable to the wil of God *i*, & moſt neceſſary for his going forward, and continuing in the race of vertue.

Truſt thou in the Lord, and doe good (ſaith the Prophet *k*) ſo thou ſhalt dwell in the land and be fed aſſuredly.

e Mat. 24. 13. 2 Tim. 2. 5
f Mat. 25. 1
g Ro. 8. 24
h Mat. 24 42.
Lu. 12. 42.
i Ioh. 2. 17
k Pſa. 37. 3

One

One thing there is that withdraweth many men from proceeding in vertue, and earnest amendment of their manners: and that is the horrible hardnes, and the painfulnesse to subdue our selues *l*. *l* Mat.19

But who profit more then others in well doing? Not they whom such things dismay, but they which indeuour valiantlie to ouer-come those counterbufs *m*. For the more a man ouercommeth, & by Gods assistance subdueth himself *n*, the more he goeth forward, and commeth the more into the fauour of God. 21. Mar.20.21 *m* psa.27. 14. *n* Pet.2.9

Howbeit, all men haue not like power to ouercome, and to mortifie themselues. Yet this I say, hee which hath lesse abilitie, if hee vse diligence in this poynt, shall more preuaile *o*, than another which is slothfull, though perhaps otherwise hee seeme vertuous *p*. *o* Mat.19 28. Luk.18.13 *p* Mat.19

Now there be two things, that make much to a mans amendment, namely, to withdrawe our selues violently from such things, whereunto by our wicked nature we are inclined *q*; and to bend our selues wholly to the attaining of that good, which wee stand in neede of *r*. Also those things 10. Lu.18.11. *q* Mat.11 12. *r* Psa.37. 34.

things are especially to bee taken heed of and auoided, which we commonly mislike, or condemne in other men ſ.

ſ Mat. 7. 3 Rom. 2. 1

Take profit of euery thing. If thou heareſt, or ſeeſt examples of vertue, follow them; if of wickednes, auoid them. As thou prieſt into other mens manners, ſo do others into thine t.

t M. 2. 7. 2. 4

Oh what a ioyfull and comfortable thing it is, to ſee profeſſours of Chriſtianitie, followers of Chriſte doctrine u: Againe what a lamentable, and grieuous thing is it, that ſuch as would be counted Goſpellers, liue looſely, and contrarie to their calling?

u 1 Cor. 13 3. 1 Tim. 1. 5

How hurtfull is it towards the purpoſe of thy profeſſion, to encline to thoſe things which are not commanded thee x?

x 1 Tim. 4 1. & 5. 13

Remember thy profeſſion, and alwaies haue in mind Chriſt which was crucified y; when thou ſeeſt his life, be aſhamed of thy ſelfe, that haſt ſo long awhile profeſſed Chriſtianitie, and yet ſo little, if any whit followed the example of Chriſt z.

Colo. 2. 20 y Gal. 6. 14 z 1 cor. 11 1.

Hee which attentiuely, and carefully thinketh vpon the life and death of Ieſus, ſhall finde ſufficiency of all neceſſary

1 Pet. 2. 9

necessary, and profitable things in the same; neither shall hee neede to seeke any better thing without Iesus *a*.

a Rom. 8. 1 Col. 2. 12.

If Iesus crucified came into our minds, quickly and sufficiently learned we should proue *b*.

b 1. co. 2. 8

The delight of a Christian is in the Law of the Lord *c*, and therein doth he exercise himselfe: but if hee once wexe negligent, and luke-warme *d*, then miseries come which oppresse him, and troubles that vexe him, because hee is void of inward consolation, and forbidden to seeke any outward comfort *e*.

c Psa. 1. 2

d Reu. 3. 15.

e Esa. 57. 3.

And doubtlesse, hee which passeth the bounds of Christes doctrine, is greatly subiect to a grieuous destruction *f*, and hee that loueth a loose & secure life, is neuer in quiet *g*, for some thing euer-more displeaseth him.

f Pro. 1. 24.

g Eze. 57. 20.

Rather follow the straight & vertuous life *h* of the Apostles and Disciples of Christ *i*: and in so doing, doubt thou not, but that God of his wonted mercy wil giue thee strength to doe well. This is the way to be full of hope and strength, this is the way euen the heauenly way so to proceed,

h Mat. 7. 13

i 1 co. 11. 1 Heb. 13. 7

ceede, that thou mayest despise all
k psa. 56.4 worldly things *k*.

And would to God wee had no let
but that wee might praise God euen
l psl. 34.1.2 with heart and mouth *l*, and keepe his
m psl. 119.5 commandements *m*. Would to God
wee were quite rid from all worldly
busines, and set our affections on
n Col. 3.2 heauenly things *n*. For when man is
come to that poynt, that he careth for
o psl. 86.7.8 and 20.7 no worldly comfort *o*, then beginneth he to taste the sweetnes of God; to take all things in good part, howsoeuer they fall out; to be neither ouer iocund in prosperity, nor too pen-
p psl. 30.7.8 siue in aduersitie *p*; but euermore
q psa. 37.3 confidently to hope in God *q*, who is
r Ro. 11.36 all in all *r*, to whom nothing dyeth,
1.cor.8.6 but all things liue, and continually o-
s psl. 104.1 bey at his beck *s*.

t Sira. 7.36 Alwaies remember the end *t*, and
thinke that time lost will neuer come
u Eph. 5.15 againe *u*.

Without care and diligence, thou
x Ro. 12.6 shalt neuer attaine to godlinesse *x*. If
2 co. 11.23 thou wexe faint, thou shalt euerie
y Lu. 9.62. day be worse & worse *y*; but go thou
z Mat. 25 10. zealously forward *z*, and thou shalt
Psa. 24.12. finde both great peace & pleasure in thy wel doing, both because God fauoreth thee, & thou fauourest vertue.

An

An earnest and zealous man is prepared vnto all things *a*. It is more painefull to resist vices and perturbations of the minde, than to sweat againe with bodily labour: and hee which in time taketh no heed of smal sinnes, by little and little falleth into great offences *b*.

a Ro 8.35 Eph.6.12

b Iam.1.13

Thou shalt euermore be merry at night, if thou hast behaued thy selfe godly in the day.

Watch ouer thy selfe *c*, stir vp, and admonish thy selfe; whatsoeuer becommeth of others, haue a regard to thy selfe *d*; For so doost thou profit, as thou offerest *e* violence vnto thy selfe.

c 1 cor.16 13.

d 1.Tim.6 11.12.

e Mat.11 12.

Thus endeth the first
Booke.

The second Booke of the IMITATION of CHRIST.

CHAP. I.

Of the inward life of man.

THE Kingdome of GOD is vvithin, saith Christ *a*.

a Luke 17. 21.

Turne thee vnto the Lord with all thine hart, hauing forsaken this wretched world, & thou shalt finde rest for thy soule *b*.

b Psal. 4. 8. Mat. 11. 29

Learne to contemne outward things *c*, & to addict thy selfe to spirituall; so shalt thou perceiue the kingdom of God to come vnto thee.

c Luk. 17. 20.

For the kingdome of God is righteousnesse and peace, and ioy in the holy Ghost *d*, which the wicked inioy not *e*.

d Ro. 14. 17
e Esa. 57. 21.

Christ will come vnto thee and comfort thee *f*, if thou make a fit resting place for him within thee. For all his glory and beauty is within *g*, there doth he gladly abide.

f Ioh. 14. 23
g Psal. 45. 13

With the inner man doth hee oftentimes

good part *g*.

Christ himselfe vvas despised of men in this world *h*; yea at a great extremity his very friends forsooke him and fled *i*. Christ himselfe suffered, and was condemned *k*, and wilt thou complain? Christ himselfe had aduersaries & back-biters *l*, & wouldest thou haue no enemies, nor be ill spoken of?

How shall thy patience be crowned if thou sustaine no aduersity *m*? And if thou wilt not be contraried in any thing, how wilt thou be the friend of Christ *n*? But make thou an account to suffer tribulation both with Christ *o*, and for Christ *p*, if thou desire to raigne with Christ *q*.

Oh haddest thou but once entred into the secret closet of Iesus, & felt but euen a verie little of the heat of his loue, thou wouldest not onely make no account either of prosperity or aduersitie in this world *r*, but also euen reioyce when thou art defamed *s*; for the loue of Christ makes a man euen to despise himselfe *t*.

I say the true spirituall man, which is voyd of inordinate desires and loueth Iesus vnfainedly, canne both turne himselfe freely vnto God, and

g 1.pet.2. 19. & 3.9
h psa. 22.6
i Mat. 6.56
k Esa. 53.3
l 2 pe.2.23
m 2 Ti.1.3
n Io.15.13
o Ro.8.17.
p 1 pe.4.14
q 2 Tim.2. 11.12
r Luk.5.11 & 9.13
s Act 5.41
t Ro. 8.35

rauished in spirit aboue himselfe, quietly enioy him *u*.

u Phi. 3. 20

Hee to whom all things seeme as they are indeed, not as they are esteemed in the vaine opinion of man, is doubtlesse a Wise man, and rather taught of God *x*, then of men.

x Esa. 54 13.

Hee that hath learned to abide within, and to make small account of outward things; neyther seeketh a place *y*, nor expecteth leasure to exercise himselfe in godlines *z*. The inward man can quickly call himselfe home, inasmuch as hee neuer is altogether abroad. Neither outward labour can let him, nor necessary busines stay him for a time: but as euery thing falleth out, so doth hee apply himselfe *a*.

y 2 Ti. 2. 8
z Gal. 6. 9
a Ro. 8. 38

He that is wel prepared, and reformed inwardly, is nothing troubled with the wonderfull & peruerse behauiour of the world *b*: looke how greatly a man draweth businesse vnto himselfe, so much is hee hindered and distracted.

b Psa. 56. 5
1 cor. 4. 3

Wert thou well setled, & throughly purged, all things would be for thy good and profit *c*. But for that thou art not plainely dead vnto thy selfe *d*, or separated wholly from earthlie things,

c Ro. 8. 28
d 1 Pe. 2. 1
Colo. 3. 5

things, many things displease, and trouble thee oftentimes.

Nothing so doth defile and snarle the minde of man, as the impure desire of earthly things *e*. *e* Tit. 2.12

Wherefore if thou wilt despise the consolation which this world dooth minister *f*, thou shalt more easilie both behold celestiall things, and inwardly reioyce. *f* 1 Io.2.15

Chap. II.

Of patience and humilitie, two vertues necessarie to bee in a Christian.

Care not greatly who is on thy side, or against thee *a*, but care to please God in all thy doing, and to haue a good conscience, so will God defend thee right well. And whom he defendeth, none can hurt *b*. *a* Psa.56.4. 2 co. 1.12 *b* Ro.8.13

If thou hast learned to holde thy peace, & to be patient *c*, doubt thou not but God will aide thee from aboue. He knoweth when to deliuer thee *d*, therefore ought'st thou to commit thy selfe to his pleasure. *c* Ps.27.14 *d* 2 Pe.2.9

It is God that aydeth *e*, and deliuereth man from shame and rebuke. *e* ps.121.2.

It is many times good to bring vs more and more downe, to haue our vices knowen and reprehended of o-
f Psa. 119 6. 7. thers *f*.

When a man humbleth himselfe for his offences, hee easily pacifieth such as are offended, and with small adoe commeth into fauour againe.

The humble man doth God protect and saue *g*: to the humble, hee
g ps. 34. 18 h Iam. 4. 6 humbleth himselfe; yea the humble hath many things at his hands *h*, the
i 1 pe. 5. 9 Pro. 22. 4 humble he exalteth vnto glory *i*, and
k Lu. 10. 21 to the humble hee both reuealeth his
l Esa. 66. 2. secrets *k*, & offereth himselfe *l*. The humble man, be hee neuer so much iniured, or backbited, is alwaies quiet in mind, because hee trusteth in God, not in the world *m*.

m psa. 23. 4 Think not to come forward in religion any whit, vnlesse thou thinke
n Iam. 4. 6 thy selfe inferiour vnto all *n*.

Chap. III.

That wee ought to be at peace both with with our selues and with all men.

Be first of all at peace with thy selfe
a Ps. 51. 12 b Mat. 5. 9. *a*: and then shalt thou pacifie o-thers *b*.

A quiet minded man, dooth more good

good then a learned.

The cõtentious construeth a good thing on the ill part, and hearkeneth vnto euill *c*; but a good and quiet man turneth all things to the best *d*. The quiet man conceiueth sinisterly of no man *e*, but the vnquiet and suspicious, will neither bee quiet himselfe, nor suffer others to be at rest, he both speaketh that many times which hee ought not, and doth not that which hee should; hee considereth what is another mans duty, and neglecteth his owne *f*.

c pro. 17.4
d pr. 15.18
e 1 Cor. 13. 5.
f Ioh. 21. 21.

Wherefore, doe first thine owne dutie, and then looke that another man doe his *g*.

g Mat. 7.5

Thou hast the trick how to colour and excuse thine owne deedes, yet wilt not thou allow the excuses of another *h*. But reason would thou shouldest excuse another, and accuse thy selfe *i*. If thou wouldest bee borne withall, beare thou with another, and see how far thou art as yet from true patience and charitie, which fretteth and is offended with none but with it selfe *k*.

h Ro. 2. 1. 2
i pr. 10. 12
k 1 Cor. 13. 4.

To dwell with good & quiet men it is no hard matter, for all men naturally doe like thereof, & euery man

desireth quietnesse, and loue such a-
l Mar. 4. 6 gaine as loue them *l*. But to liue qui-
etly with crabbed and froward fel-
lowes, with enemies and ill condition-
ed men, is doubtlesse the part of a
man indeede deseruing commenda-
m Ma. 5. 44 tion *m*.

Some are at peace both with them-
n Ro. 12. 11 selues, and with others *n*; some will
neither be quiet themselues, nor suf-
o pro. 6. 19 Ro. 3. 17. fer others *o*; these are ill to them-
selues, but worse to others. Againe,
some both keepe themselues in cha-
p pro. 3. 20 ritie *p*, and study to bring others vnto
q Mat. 5. 10 concord *q*.

And yet all the peace which wee
haue in this miserable life, doth ra-
r Lu. 21. 19 ther consist in patient suffering *r*, then
in not feeling aduersitie.

The more a man knoweth how to
suffer miseries, the more quietnesse
s Mat. 6. 38 doth he enioy: & such a man is a vic-
t Ro. 8. 37 torious conquerer of himselfe *s*, a
u Io. 15. 13 Lord of the world *t*, a friend of
x Ro. 8. 17 Christ *u*, and an heire of
heauen *x*.

Chap. IIII.

Of pureneſs in mind, and plaineneſſe in meaning.

MAN is carried ouer earthly things with two wings, to wit, with plainenes *a*, & purenes *b*. Plainenes is of meaning, pureneſs is of the mind: that mindeth God, this apprehendeth & taſteth what he is *c*.

No good action ſhall hinder thee, if thy minde be free from all inordinate affections *d*.

If thou onely ſeeke, and minde to pleaſe God, and to profit other, thou ſhalt enioy the freedome of mind *e*.

Were thy mind vpright, the whole World were nought vnto thee, but euen a glaſſe to frame thy life, and a booke of godly inſtructions *f*. For, nothing is there ſo ſmall & vile, but it repreſenteth the goodnes of God *g*.

And if thy minde were good and pure, thou ſhouldeſt eaſily behold, & well perceiue all things *h*.

For a pure mind penetrateth both into heauen *i*, and hell: and as a mans mind is, ſo doth he iudge of things *k*.

If there be any ioy, the man which

a Mat. 6.16
b Mat. 6.22
c Mat. 5.8. Pſal. 24.4.
d Math. 6 12
e Pſa. 1.2.3 & 27.
f Ro. 1.19
g Pſa. 8.2 & 19.1.2
h Ma. 6.22
i Mat. 5.8
k Mat. 6.13

hath a pure heart, dooth enioy the
l Psa 51.9. same *l*: and if there be any sorrow, &
miserie, he hath it which hath a guilty
conscience *m*.

m Esa. 57. 20. As fire taketh away the rust from yron, and maketh it bright, so dooth repentance wipe away wickednes, &
n Deu. 4. 19. maketh of a sinner a new man *n*.

A man that is but warme in godlinesse, flyeth euen the least paines, and
o pr. 19. 15 seeketh outward cõfort *o*: but would hee once earnestly beginne to subdue himselfe, and stoutly take the ready way to a vertuous life, doubtless those things which at the first hee counted
p Math. 11. 29. grieuous, will seeme light & easie *p*.

Chap. V.

Of the consideration of a mans selfe.

a Pro. 3.5 WE ought not ouermuch to trust vnto our selues *a*, for many times we lack both grace and will.

Small is the iudgement which wee
b Mat. 25.8 haue *b*, and that also wee may easily forgoe by negligence.

And yet so blinde are wee, many times wee perceiue not so much, and many

many times when wee ſinne, wee excuſe our wickednes, yea & through a a blinde affection, ſuppoſe it to bee zeale, which is worſt of all *d*. *d* 1 co.1.14

Wee reprehend others for ſmall things, and ouerpaſſe great offences in our ſelues *e*. Wee can quickly ſee when wee are iniured, and will not eaſily put vp wrongs; but how vvee iniure others our ſelues, wee neuer call vnto minde. *e* Mat.7.4

Aſſuredly, would a man rightly & wiſelie conſider his owne doings *f*, he ſhould finde no cauſe why to condemne another. *f* Mat.18 32. Luk.7.37

The godly man hath a greater care of himſelfe, then of any thing beſide, and he which looketh to himſelfe diligently, will ſpeake but little of another.

Looke not to proue godly, and religious, vnleſſe thou bridle thy tong from talking of others, and haue a through inſight into thy ſelfe *g*. *g* 1 cor.11 28. and 2 cor.11.5

If thou giue thy minde wholly to know thy ſelfe, and to do the will of God, no outward thing ſhall mooue or trouble thee *h*. *h* Ph.3.7.8

Where art thou while thou art not with thy ſelfe *i*? or when thou haſt ouerpaſt all things, what art thou the 2 cor.4.16

i Mat. 16. 29. Mar. 8. 36. better, if thou neglect thy selfe *i*?
Thou must of necessity neglect all other things, & think thereof, if thou minde to attaine vnto peace, and quietnesse; yea, thou shalt mightily increase, if thou cast off worldly cares
k Mat. 6. 25 *k*; & contrariwise as greatly decrease, if thou make any account of earthlie
l 1 Tim. 6. 8. 9. 10. things *l*.
Count nothing wonderful, nothing excellent, nothing gratefull, nothing acceptable, but eyther God, or that
m 1 Ioh. 2. 15. which is of God *m*: as for worldlie pleasure, deeme it but vaine *n*.
n 1 Cor. 7 30. The soule which loueth God, in respect of God cõtemneth all things
o phi. 8. 7. 8 *o*: God alone which is eternall *p*, infi-
p 1 Ti. 1. 17 nite *q*, and incomprehensible *r*, is the
q Iob. 11. 7 comfort of the soule, and the true ioy
r Reu. 8. 27 of the hart *s*.
s 1 Io. 4. 16

Chap. VI.

The ioy of a good conscience.

THe glory of a good man, consisteth in the testimony of a good conscience *a*.
a 2 Cor. 12. 1. If thy conscience bee good, thou
b pr. 15. 15 hast a continuall feast *b*.
A man that hath a good cõscience, endu-

endureth much *c*, yet reioyceth in aduersitie *d*, but a wicked man is euermore timerous *e* and vnquiet *f*.

Sweet will be thy sleep, if thy conscience accuse thee not *g*.

Reioyce not, but in well doing *h*.

Wicked men at no time reioyce in deede, neither feele the peace of a godly mind: for as saith the Lord *i*, There is no peace vnto the vvicked. And though they say they liue in peace, & can neuer be molested with aduersity, nor iniured by man; beleeue them not. For suddainely shall the heauie displeasure of God so fal vpon them *k*, that both their doings shall come to nought, & themselues vtterly consume away.

For a godly man to reioyce in tribulation is no hard thing *l*; and so to reioyce, is to reioyce in Gods fatherly care.

Vaine is the praise which is either ascribed, or receiued of men *m*. The praise of the righteous is in their cõscience *n*, not in the tongue of men. The righteous reioyce of GOD, in God *o*, and in the truth *p*.

Hee that seeketh for true and eternall glory, contemneth worldlie praise *q*: but hee that either coueteth,

c Ro.8.35.
d Ia.1.1.2.
e Gen.3.8.
f Ge.45.6
g Psal.3.5.
h 1 cor.13
6
i Esay 48 22
k Ro.1.28
l Ro.5.2.3 Gal.6.14
m Ioh.5.14 & 12.43.
n 2 co.1.12
o pſ.9.3.14 Iere.9.24
p 1 cor.8.3
q Ioh.8.54 Gala.6.14

or

or doth not contemne temporall, hee doubtles weigheth but little celestiall glory r.

r Iob. 12. 43.

Great quietnes hath he that careth neither for praise nor dispraise s. And he is well content and quiet whatsoeuer his condition bee, which hath a cleere conscience t.

s 2 cor. 4. 3

t 2 co. 1. 12

If thou beest praised, thou art not the better, nor the worser if thou art dispraised: vvhat thou art thou art, & greater thou art not, then God accounteth thee to be u.

u 2 Sa. 19. 7

Consider what thou art within, & weigh not what thou art thought to be abroad x.

x 1 cor. 4. 3

Man beholdeth the countenance, but God the hart y: and man iudgeth of the deeds, but God of the minde and intent.

y 1 ch. 28. 9 Psal. 7. 9

Euermore to do well, and to count basely of a mans owne selfe z, is a singular token of a modest minde. So it is an argument of rare integritie, and faith, to contemne the comfort of worldly things.

z Rom. 12 10.

Hee that seeketh no recorde elsewhere a, hath doubtlesse wholly addicted himselfe to the seruice of god. For hee that prayseth himselfe, saith Paul b, is not allowed, but hee whom the

a Iob. 5. 34

b 2 cor. 10 18.

the Lord praiſeth.

To deale with God in mind *t*, and neuer to be mooued outwardly with any perturbation, is the propertie of him that is a ſpirituall man. *t* pſa.16.7.8 Acts 2.26

CHAP. VII.

That our Sauiour Christ is to be loued aboue all things.

BLeſſed is he which knoweth what it is to loue Ieſus, & for his cauſe to contemne all things *a*. *a* Mar.8. 34.

For loues ſake, euen the beloued muſt be left; in as much as Ieſus will be loued aboue all things *b*. Luk.9.23 *b* Mat.10. 37.

The loue of earthly things is deceitfull and fraile: but the loue of Ieſus doth indure and continue. He which loueth worldly things, ſhall periſh therewithall *c*, but he that embraceth Ieſus, abideth euer *d*. Lu.14.26. *c* 1.Ioh.2 17.

Loue him & retaine his good will, which when all things vade away, wil neuer forſake thee *e*, nor ſuffer thee to periſh *f*. *d* Ioh.3.16 *e* Mat.28. 10. *f* Ioh.6.37.

Will thou, nill thou, one day thou muſt leaue the world *g*: and therefore ſticke to Chriſt both in life and death, 38.39.40 *g* Iob 14.5 Pſa.39.5

b Ro. 14.8 Reu. 14.13 death *b*, commit thee vnto him which alone can helpe thee when all things fayle.

This thy friende is of that nature, that he will onely be loued, he alone claimeth thy minde for himselfe, and hee alone will sit there like a King in his throne.

Therfore haue thou no fellowship with earthly things *i*, and Iesus gladly will abide with thee.

i Lu. 9.24. & 19.8.9

Thou shalt find that welnigh lost, whatsoeuer is spent vpon any besides Iesus.

Neither trust nor stay vpon a wauering reed *k*. For all flesh is grasse, & all the grace thereof, is as the flower of the field *l*.

k 2. Kin. 18 12 *l* Esa. 40.6.

If thou trust in man *m*, thou shalt easily be deceiued: yea if thou seeke cõfort, and profit by any other thing, thou shalt sustaine great losse *n*.

m Ier. 14.5 *n* Phi. 3.7

If thou seekest Iesus in all thinges, thou shalt find Iesus: but if thou seeke thy selfe, thou shalt find thy selfe, but to thy damnation *o*.

o Mat. 10 37.

For whosoeuer seeketh not Iesus, doth more hurt himselfe, then all the world againe, & his enemies besides, can doe.

Of

Chap. VIII.

Of the familiarity with Ieſu.

WHile Ieſus is preſent, all things goe well, and ſeeme comfortable; but when hee is abſent, nothing is ſweet *a*. If Ieſus ſpeake not in the mind of man, little good can worldly comfort doe him: but ſpeake he but a word, and great ioy ſhall he feele *b*.

So Mary Magdalen aroſe quickly from the place where ſhee wept *c*, as ſoone as ſhee heard by Martha that the Maſter was come and called for her. Happy is the houre wherein Ieſus calleth from teares vnto the ioy of the Spirit *d*.

How hard & dry art thou without Ieſus *e*? How vaine and fooliſh, if thou deſire any thing without Ieſus. Greater ſhall be thy loſſe if thou doe ſo, then if thou ſhouldeſt leeſe the whole world *f*. For, what can the world doe without Ieſus *g*?

To bee without Ieſus is a bitter death: but to abide with him, is euen a pleaſant life *h*.

If Chriſt be with thee, what enemie

a Io. 16.6.
b Ioh.16 22
c Ioh.11. 26
d Ioh.16 22.
e Ioh.15.5
f Phi.3.8. Mat.16.6
g Mat.16 28.
h Pſa. 27.1

i Ro. 8.31 mie can hurt *i*?

Ioh.10.20 He which findeth Ieſus, findeth a good treaſure, or rather, the chiefeſt

k col.2.2.3 felicitie *k*: hee which leeſeth Ieſus, leeſeth too much. What ſaid I, too much? He leeſeth more, then if hee

l Mar.8.36 loſt the whole world *l*.

Hee that liueth without Ieſus, is

m Ma.19.12 moſt miſerable *m*: but he whom Ieſus

n Io.17.23 fauoreth, is for riches moſt welthy *n*.

To liue with Ieſus, is great cunning, and to know how to keep him,

o Ioh.18.3 is moſt ſingular wiſedom *o*.

p Mat.11. 29. Bee thou meeke and lowly *p*, and Ieſus will come to thee. Yea be thou godly and quiet, and Ieſus will abide

q Ioh.14.15 with thee *q*.

But turne thou once to outward

r Gal.4.9 things *r*, and thou dooſt make him forſake thee, and ſo leeſe his fauour. And if hee once forſake thee, vnto

ſ He.6.6.8 whom wilt thou flie *ſ*, or what friends wilt thou find?

Without a friend thou canſt not long liue: and if Ieſus be not thy friend before all others, thou ſhalt mourne without meaſure, when hee once doth leaue thee *t*. And therfore

t Cant.5.6 thou dooſt fooliſhly, if thou eyther

u Ier. 9.23 truſt or reioyce in any beſides him *u*.

Gal.6.14 Better were it to haue the whole world

world against thee, then Christ Iesus alone *x*. x Ro.8.31

Wherefore aboue all things which thou loueſt, loue Ieſus beſt, loue other for Ieſus ſake, but loue Ieſus for his owne. y Ma.10.37

Hee alone muſt ſingularly bee loued, becauſe he alone is the good and faithful friend z. For him and in him thou muſt loue both friend and foe, and pray him that al men *b* may both know and loue him. z Io.15.13 *a* Mat.5.43 *b* 1 Ti.2.1

Neuer couet thou any ſingular praiſe or loue *c*; for that belongeth vnto God, who hath none equall *d*. Neither wiſh to haue any body addicted vnto thee *e*, nor do thou inordinately loue any man *f*, but let Ieſus be in thee, and in all good men *g*. c Ier.9.23. *d* Dā.3.29 *e* 1 cor.3.3 *f* 1 Cor.7.23. *g* Gal.1.10

Haue thou a pure minde *h*, voide from all hinderance of Worldlie things *i*. For thou muſt be pure, and bring an vpright minde vnto Ieſus, if thou wilt behold and ſee how ſweet the Lord is *k*. *h* Mat.5.8 *i* Iam.1.21 *k* Mat.5.8

And doubtleſſe thou ſhalt neuer come to that point, vnleſs God preuent thee, and drawe thee *l*, whereby thou maieſt reiect and renounce all things, & be coupled to him alone *m*. For if thou be in gods fauor, nothing *l* Ioh.6.44 *m* Lu.3.11

is

n Mar. 9. 23 Phi. 4. 13 is there, which thou canst not doe n; but if that bee gone, thou art poore, and feeble, and left as it were to the o Psal. 104 whip o.

29 Now if thou feele the want thereof, thou oughtest not to cast downe p Iam. 1. 2. thy selfe, or despaire p, but patiently abide the good pleasure of God, and beare all chances, to the prayse of q 1 Pe. 1. 6 Christ Iesus q. For sommer followes winter, & after night day comes, and r To. 3. 22 faire weather after stormes r.

Chap. IX.

Of the want of comfort.

IT is no hard thing to contemne worldly comfort, whilst thou s Ps. 94. 19 feelest heauenly s: but to lacke both worldly and heauenly consolation b Math. 27 46. b, and willingly to beare the banishment of the minde for the glory of God, & neither to seeke thy selfe in any thing, nor to respect desert, is doubtles a great matter, or rather the greatest of all.

For what great thing is it to be merie c Ps. 94. 19 & godly, while God fauoureth c, who doth not wish to see that houre? Hee rideth cheerefully, whom the grace

grace of God carrieth: & what marueil if hee feele no burthen, which is borne of the almighty *d*, and led by the best guide? *d* Esa.10. 20.

Greatly doe wee delight our selues with some one thing of this world or other, and hardly can man forsake himselfe altogether *e*: therfore mightily and a long while must hee striue, before he can learne to subdue himselfe, and to draw all his senses vnder the obedience of God. Mat. 11.28 *e* Math.19 22. Luk.9.23

As long as man dependeth on himselfe, hee will easily slide vnto worldly delights: but the vnfained louer of Christ, & earnest follower of vertue, neither inclineth vnto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ *f*. *f* Lu.9.23.

Therefore if at any time spirituall comfort be giuen thee from aboue, receiue the same with thanksgiuing, and thinke that it is Gods gift *g*, not that thou doost deserue it, and be not puft vp there-withall *h*. Gala.6.14 *g* 1 cor.4.7 *h* Col.2.18

Be not high minded or proud, because of thy gift *i*, but so much the more humble rather, and in all thy dooings circumspect and fearefull. *i* Rom.11. 20

For

For the time of comfort will passe away, and tentation will follow.

And though thy consolation bee gone, despaire not out of hand, but looke for health from aboue, & that
k Ro. 5. 3 with modestie and patience *k*. For
Rom. 15. 4 GOD is able to indue thee with a
l 2 cor. 1. 3 more ample benefit & consolation *l*.

Neither is this a new thing, and strange to such as tread in the pathes
m Psa. 94. 1 of godlinesse *m*. For men of greatest
Act. 14. 19 holiness, and the old Prophets, haue
n Psal. 34 tasted such alteration many times *n*.
19.

And therefore saide one vpholden
o Psa. 30. 6 by the power of God, on this wise *o*, In my prosperity I said, I shall neuer be moued.

Behold; what happened vnto him whē that was taken away, he ioyneth
7 afterward in these words: But thou diddest hide thy face, and I was troubled.

Yet for all that he despaired not, but so much the more earnestly prayed
8 vnto God, saying; Then I cried vnto thee, O Lord, & prayed to my God.

At the last he obtained the end of his prayer, and confesseth that he was
9 heard, when hee said: O Lord my God, I cried vnto thee, & thou hast
10 restored me. But wherein? Thou hast turned

turned my mourning into ioy, thou haſt looſed my ſack, and girded mee with gladnes.

Now if theſe things haue happened to men of ſuch wonderfull holineſſe, we miſerable and poore ſoules ſhould not deſpaire *p*, though we be ſometime in colde, and ſometime in heat, in as much as the ſpirit goeth, & commeth at his pleaſure *q*. Therefore ſaith Iob *r*. Thou dooſt ſo magnifie him, that thou ſetteſt thine hart vpon him, and doſt viſite him euery morning, and trieſt him euery moment.

p Ro.15.4 Reu. 3.29.
q Ioh. 3.8.
r Iob 7.17

So then, in what thing ſhould I hope, or to whom ſhould I truſt, but only to the infinite & heauenly mercie of almighty God *ſ*?

ſ Pſa.5.11. and 20.7

For, be it that I haue about mee good & godly brethren, and faithfull friends, and holy bookes, and pleaſant ſpeech, and ſweet muſicke, yet little doth all this helpe, little doth it comfort, if beeing forſaken of God *t*, I am left to my ſelfe: at that time the beſt remedy is patience *u*, & the denying of my ſelfe *x*, according to the will of God.

t pſ.119.50
u Lu.21.19
x Lu.9.23

For my part, I neuer yet found man ſo religious, that hath not felt ſometime the lack of Gods aſſiſtance and

and at ſometime been cooler in zeale than at others: neither hath any godly man beene ſo carried aloft, & illuminated, but either ſooner or later, at one time or other, hee hath beene tempted *y*.

y Ro. 7. 14

Gala. 5. 7 He is not worthy to behold God in deepe contemplation, who hath felt no miſery for Gods ſake *z*. For commonly the tentation that goeth afore, is a ſigne of conſolation to come afterward *a*. And they which are tried with tentation, are promiſed the ioyes of heauen *b*. To him that ouercommeth, ſaith the Spirit *c*, will I giue to eate of the tree of life.

z Iob. 5. 17
Mat. 5. 10.
a Pſ. 93. 12
b Ia. 2. 12
c Reu. 2. 7

Furthermore, GOD ſendeth his comfort, that man may be the ſtronger to beare aduerſitie *d*. And tentation followeth, that hee wexe not proud of his gift *e*.

d Ro. 5. 2
e 2 cor. 12. 7.

Sathan ſleepeth not *f*, and the fleſh is not yet dead *g*: therefore at all times prepare thy ſelfe vnto battell *h*, for on euery ſide thou haſt troubleſome enemies *i*.

f 1 Pet. 5. 8
g Ro. 7. 13
Gala. 5. 16
h 1 Tim. 6 12
i pſa. 9. 1. 7

Chap. X.

Of thankefulnes vnto God for his benefits.

VVHat seekest thou for quietnesse, seeing thou art born vnto labour *a*? a Ge. 3.19 Iob 5,7

Giue thy selfe to patience *b*, rather then to pleasure, & to beare the crosse, then to delectation *c*. b Lu.21.19 c Eccl.7.4.

For what worldling is there which would not willingly enioy spirituall comfort, if he might at all times; as that which surpasseth all the ioyes of the world, & pleasures of the flesh *d*. For all worldly delights are eyther vaine or vile *e*; but the ioyes of the Spirit are onely sweet, onely honest, springing of vertue, and powred into pure mindes by God himselfe. d Io.16.22 Phi.4.7. e 2 pe.2.13 f Ro.14.17

But these heauenly consolations are of that nature, that no man can keepe them at his pleasure, forsomuch as tentation ceaseth not anie long time *g*. g Luk. 4.2

Two things are great enemies to this heauenly ioy, false freedome of the minde *h*, & too much confidence in our selues. Esa.66.3 h Ier.17.5.

God

God doth well, which bestoweth on man the benefite of his comfort; but man dooth ill, which doth not
k 1 Thes. 5.18 with thanksgiuing *k* acknowledge
l 1 cor. 4.7 God to be the giuer of the same *l*.

Hence it is, that God poureth not his benefits vpon vs, euen because we are vngratefull, & send not all things backe vnto the spring of the Fountaine *m*.

m 1 Cor. 12.6. Heb. 2.6. He which giueth thanks, beggeth a new benefit: & that is commonlie
n Math. 18 33. taken from the proudly vngrateful *n*, which is bestowed vpon the modestly thankfull.

I like not that comfort which ta-
o Luk. 6.24 keth from me all sorrow for sinne *o*: neither desire I that knowledge that
p 1 cor. 8.1 makes me forget my selfe *p*.

For, all that is hie, is not holy, neither is euery desire pure; nor all that is sweet wholesome: nor euery thing that liketh man, pleaseth almightie
q Lu. 16.13 God *q*,

But those benefits are welcome vnto me, which make me humbler then
r Lu. 9.48 I was before *r*, and readier to forsake
s Lu. 9.23 my selfe *s*.

He whom God hath schooled both by prosperity and aduersity, will ar-
t 1 cor. 4.7 rogate nothing vnto himselfe *t*, but confes-

confesse rather his nakednesse & miserie *s*. *s* Iob. 1. 21

Giue vnto God that which is Gods, and ascribe vnto thy selfe that which is thine; that is, giue God thanks for his benefits *u*, and ascribe sinne to thy selfe *x*, and for sinne thinke thou deseruest punishment *y*. *u* 1 Tim. 6. 7. *x* 1 Thes. 5. 18. *x* Dan. 9. 8. *y* Deu. 28. 15

Take the lowest roome, and the highest shal be giuen thee *z*: for without the lowest there can be no highest. *z* pro. 25. 6

Those whom GOD accounteth chiefest for holinesse, esteeme themselues for vilest; and the more glorious they are, the more humbly they behaue themselues, beeing full of celestiall truth & glory *a*, not of vaineglorie desirous. *a* 1 co. 1. 13

They which depend vpon God, neuer wexe insolent: and they which ascribe vnto God, whatsoeuer good thing they haue, receiue not praise one of another *b*, but seek it of God, whom they wish might be extolled aboue all things both of themselues, and of all other holy men, & to him-ward alwaies they tend *c*. *b* Ioh. 5. 44. *c* psa. 34. 3

Wherefore, be thankfull in small things, so shalt thou bee meet to attaine greater *d*. *d* Math. 25. 21

Albeit, account euen the leaſt, and vileſt gifts, for glorious and greateſt. For if thou reſpect the maieſty of the
e Lu.1.17 giuere, no reward or gift ought to ſeeme vile or little.

For that is no ſmall gift which the moſt high God giueth, whatſoeuer it bee; yea, if hee giue thee ſtripes and correction, thou oughteſt to receiue it in good worth, inaſmuch as it maketh alwaies to our welfare, whatſoeuer hee ſendeth, or ſuffereth to come vnto vs.

He that would keepe the fauour of God, let him both bee thankfull for
f Col.3.17 benefits giuen f, and patient if they
g Col.1.11 be taken away g, that they may come againe, let him pray: and leaſt hee loſe them when they are come, let him be wiſe and humble.

Chap. XI.

The ſmall number that loue Chriſt vnfainedly.

Chriſt hath now adaies many that
a Lu.9.59 Mat.19.16 loue his heauenly kingdome a, but fewo that will willingly beare his Croſſe; many that deſire comfort, but

but few aduersitie *b*: many partakers of his meate *c*, but fewe of his continencie. All men would reioyce with Christ *d*, but few sustaine aduersitie with him *e*: Many follow Iesus euen to the breaking of bread *f*, but few to drink of his cuppe *g*. Many honour him for his miracles *h*, but few follow the shame of the crosse *i*. Many loue him while prosperitie doth last *k*, and many praise, yea and thank him while they receiue any cõfort at his hands *l*, but if hee but hide himselfe, and forsake them for a while, they fall either to bitter complaining, or to vtter despaire.

b Mat. 7.13
c Ioh. 6.26
d Mat. 20. 20.
e Mat. 26 56
f Ioh. 6. 26
g Luk. 22 54.
h Mar. 7. 37
i Gal. 3. 13
k, *l* Mar. 10 37
l Ioh. 6. 14

But they that loue Iesus, not for any pleasure that they looke to finde, but for Iesus sake, they as well in miserie and sorrowe, as in prosperitie, commend him *m*, and thanke him euermore; which they will alwaies do, albeit he should neuer giue them any comfort at all. Such is the force of the vnfained loue of Christ, it seeketh neither outward profit, nor it selfe *n*.

m Mat. 5. 12
Rom. 5. 3
n 1 Co. 13. 5

So that as many as seeke alwaies for pleasure, may rightly be tearmed hirelings *o*: and such as hunt after profit and lucre *p*, loue themselues,

o Ioh. 10 12.
p Math. 10.

more then Christ out of doubt. How many wil serue Christ freely without
q Mat.10.8 gaine q? Or who is so spirituall that
r Lu.18.28 will forsake all r? I say who can finde
s Mat.5.3 him that is truly poore in spirit s, and bare from all worldly things? that precious fellowe may be sought the whole world ouer.

If a man feede the poore with all his goods t, hee hath yet done no-
t 1 cor.13. thing; and if he chastise himself with
1.4.5. sorrow for his sinnes, it is yet to little: and though he knew all secrets, and all knowledge, hee is yet far from the marke: yea were he most singularly vertuous, and could burne for religion, yet lacks he something; euen one
u Luk. 10. thing which is needfull u. And what
42 is that? Euen that when he hath forsaken all things, hee forsake him-
x Lu.5.11 selfe x, and going wholly out of him-
Luk.9.23. selfe, retaine no peece of selfe or pri-
y Mat. 10. uate loue within him y.
37.

VVhen hee hath doone what hee knowes shold be done, let him thinke that nothing hee hath done, neither let him glorie in that hee may bee great, but confesse rather that hee is an vnprofitable seruaunt, euen as the
z Luk.17 truth it selfe dooth say z: When yee
10 haue done all things, which are com-

maunded

manded you, say, VVe are vnprofitable seruants, we haue done but that which was our dutie to doe.

Then at length will hee finde himselfe needie, and naked in spirit *a*, and may say with the Prophet *b*; I am poore and needy. And yet notwithstanding, none is richer, none freer, none mightier then hee which can forsake the world, and himselfe too, and debase himselfe euen vnder the baseſt things *d*.

a Mat. 5. 3
b Psa. 86. 1
c Lu. 5. 11
d Phi. 2. 5. 9

CHAP. XII.

Of patient bearing the Crosse of Christ.

THis seemeth a hard saying to many, Forsake thy selfe *a*, Take vp thy Crosse, and follow mee: But those last words wil be much harder *b*, Depart from me ye cursed into euerlasting fire. For they which now gladly doe heare, and follow the saying of the crosse, shall not then dread the heauie sentence of eternall punishment *c*.

a Mat. 16 24 Mar. 8. 34.
b Mat. 25 41.
c Psal. 112. 6

Then all the seruants of the crosse, which haue liued after the example of him that was crucified, shall approch

d Wis. 5. 1. vnto Christ with great boldnes d.
Mat. 19. 28 Why then feareſt thou the croſſe,
e Lu. 22. 28 which is the way vnto heauen e?
Rom. 8. 17 In the Croſſe ſaluation is; in the croſſe life; in the croſſe, ayde againſt enemies; in the croſs celeſtiall comfort; in the croſs ſtrength of minde; ioy of the ſpirit is in the croſs; in the croſs the chiefeſt vertue; perfection of holineſs is in the croſs: finally, without the croſs, there is neither
f Gal. 2. 19 & 6. 14 ſaluation of the ſoule, nor hope of eternall life f.

Wherefore take vp the croſſe, and follow Chriſt, & thou ſhalt goe into
g Lu. 9. 23 eternall life g. Hee went before thee
h Io. 19. 17 bearing his own Croſs h,
i Gal. 3. 13 and for thy ſake died on the Croſs i, that thou alſo mighteſt beare the croſs, and
k 1 Pe. 2. 21 deſire to die vpon the ſame k. For if thou die with him, thou alſo ſhalt liue with him; If thou ſuffer with him,
l 2 Tim. 2. 11. 12 thou ſhalt alſo raigne with him l. For knowe this, In the croſs, & in dying, all things do conſiſt: neither is there any other way vnto life & quietneſſe,
m Rom. 6 3. 4 Gal. 6. 14 then by the croſſe, and daily mortifying of thy ſelfe m.

Whitherſoeuer thou turneſt thy ſelf or caſteth thine eyes, thou ſhalt finde neither aboue or beneath, a better way

way vnto blisse, then by the crosse *n*. *n* Luk. 34.

Though thou set all things in neuer so good order, yet can it not bee auoided but something thou must suffer either volũtarily, or against thy will *o*, & alwaies run vpon the crosse. *o* Sirac. 2.1

For either sicknes of body, or sorrow of minde will vexe thee. Either God will forsake, or man afflict, or (which worse is) thou wilt bee a burden to thy selfe, and that in such sort, as no remedy can salue, nor comfort quiet thee, but of necessity thou must beare it as long as God thinks good *p*. *p* Phi. 1.23

For it is Gods wil to haue thee suffer misery without comfort *q*, that thou maiest submit thy selfe wholly vnto him, and be more humble thorough aduersitie *r*. *q* Mat. 27 46 *r* Psal. 119 67.

No man so feeleth the paines of Christ in his minde, as he which hath suffered the like himselfe *s*. *s* Gal. 6.17

So that the crosse is prepared, and abideth for thee in euery place, neyther shalt thou escape it, run where thou wilt *t*: for whersoeuer thou becõmest, thou beares thy selfe about, and shalt finde thy selfe alwaies *u*. *t* Ioh. 16.1 *u* Rom. 7.

Turne thee vpward, turne thee 14
downeward, turne thee outward, or turne thee inward, euery where thou

maiest finde the crosse; and alwaies thou must haue patience, if thou wilt enioy the peace of minde, and crown of rest *a*.

a Lu. 9.24 & 21.19.

If thou wilt carrie the crosse willingly, the crosse will carry thee euen to the desired end, namely where misery hath an end *y*, which will not be in this world *z*. But if thou beare it grudgingly, thou dooest increase thy burden, and presse downe thy selfe the more, and yet must thou beare it do what thou canst *a*. If thou escapest one misery, thou shalt assuredly fall into another *b*, and perhaps into a worser.

y Reu. 7.17
z Io. 16.20
a pr. 14.14
b Am. 5.19.22
2 Ti. 3.12
Iud. 8.11.

Thinkest thou to escape that which no mortall man could euer yet do *c*? What man euer liued in the world, without his crosse & miserie *d*? Yea, euen our Lord & Sauiour Christ was no one houre without griefe & trouble while hee liued heere on earth *e*. For, Christ suffered *f*, and so entred into his glory, and wilt thou seek another path and not walk in this kinglichie way? The whole life of Christ was euen a meere crosse, and vexation *g*, and wilt thou seeke for rest and quietnesse?

c Io. 5.7.17
Iob 14.1
d ps. 34.19
Act. 14.22
e Luk. 9.22
f Lu. 25.26
g Esa. 53.3
Iohn 7.7

Thou art out of the way, surely thou art

art out of the way, if thou lookeſt for any thing but miſery in this vvorld: ſeeing the whole life of a mortal man is ful of troubles, & compaſſed about with calamities *h*. And the more godly a man is, the more often doth he ſuffer aduerſitie: for the ſoreneſſe of his affliction increaſeth through his loue of God *i*.

h Iob. 14.1

i Ro. 8.35. Phil. 1.14.

And yet is not this man of whom wee ſpeake without comfort, in aſmuch as hee beleeueth; that by this croſſe he ſhall reape much fruit *k*.

k pſ. 94.18

For whilſt willingly hee commeth vnder the Croſſe, it falleth out that the whole burden of troubles is turned vppon the confidence of Gods heauenly comfort *l*; and the more the fleſh by calamitie is weakened, the more the Spirit is confirmed by the comfort of mind *m*. Yea, ſo is hee ſtrengthened many times, through the feeling of trouble and aduerſitie, (of ſuch force is his loue which ſuffereth after the enſample of Chriſt *n*) that hee would not wiſh to bee without ſorrow and affliction *o*. For hee beleeueth that he is the more acceptable to GOD, the more he can ſuffer for his ſake *p*.

l Pſa. 3.22 & 91.2.

m Ro. 7.23 2 co. 4.16.

n 1 pe. 2.21

o Rom. 6 5. & 8.35

p Act. 5.41

And yet it is not by the power of 2 cor. 4.16

man, but of the mercie of God, that hee can in his fraile flesh loue, and through the zeale of the Spirit, set
q Ga. 5. 16 vpon those things *q*, which man by
1 Ti. 1. 12 nature doth flie and abhorre.

For man of himselfe cannot indure the crosse, loue afflictions, tame and bring vnder the body, shun promotion, abide to be reuiled, despise himselfe, yea couet to bee despised, beare aduersity, and contemne the prospe-
r Lu. 22. 23 rity of this world *r*.

s 2 co. 5. 14 If thou depend vpon thy selfe *s*, thou shalt doe none of these things, but if thou trust in God, hee will send thee
t Ioh. 6. 7 comfort from aboue *t*, whereby the
u 2 cor. 14 world and the flesh shall be brought
10. vnder thy subiectiō *u*. Yea thou shalt
x psa. 91. 5 not feare the malice of the diuell *x*, if
y 1. pet. 5. 9 thou be stedfast in faith *y*.

Thou therefore suffer affliction as
z 2 Ti. 2. 3 a good soldier of Iesus Christ *z*, who
a 1 Pet. 2 for thy sake was crucified *a*.
24. Prepare thy selfe to suffer much aduersitie, and sundry incommodities in this miserable life: forasmuch as such is thy lot whersoeuer thou becommest: for lurke where thou wilt, yet by no meanes shalt thou escape these troubles, but must beare them
b Lu. 1. 19 of necessity *b*.

Drinke

of the Imitation of Christ.

Drinke hartily of the Lords cup *e*, if thou desirest to be his friend and companion. *e* Mat. 20 22

And as touching consolation, refer that to the will of God, let him giue it at his discretion, but yielde thou thy selfe to the bearing of aduersitie, and let it be thy ioy *d*. For the afflictions of this present time, are not answerable to the glory which shall be heereafter *e*, though thou couldest beare them all thy selfe. *d* Act. 5. 41 Iam. 1. 2 *e* Ro. 8. 18.

After thou art come to that passe, that thou canst with pleasure and ioy endure aduersity for Christ his sake, think thou art an happy man, which hast found the kingdome of heauen here on earth *f*. On the other side, as long as it grieueth thee to beare it, so long art thou in ill case, & vexed euery where with the sight of misery *g*. But do thy dutie, that is, prepare thy selfe to the Crosse, and to die, and in short time shalt thou be assisted, and finde quietnes *h*. *f* Mat. 5. 10 *g* Prou. 10 19 *h* 1 pe. 2. 18

If thou wert taken vp euen into the third heauen with Paul *i*, yet yvert thou not assured that none aduersity shall come to thee, I will shew him, saith Christ *k*, how many things hee must suffer for my sake. *i* 2 co. 12. 2 *k* Act. 9. 16

So

So that of necessitie thou must suffer, if thy minde be to loue and serue
l Luk. 9. 23 Christ euermore *l*.

And would to God thou wert coũted woorthy to suffer for the name of
m Act. 5. 41 Iesus *m*: then what glory to thy selfe
n Ro. 5. 2 *m*, ioy to the Saints of God *o*, & pro-
o 1 Cor. 12. 26. fit to mankind *p*, would arise? For all
p Col. 1. 24 commend patience, though few will
q Mat. 16 16. suffer *q*. Doubtlesse, there is great
cause why thou shouldest indure a
little for Christ, seeing thou canst suf-
r 1 Co. 6. 2 5 fer a great deale more for the world *r*.

And know this for a truth, that thou
s Rom. 6. 8 must liue by dying to thy selfe *s*. And
2 Tim. 2. 11. the more a man dieth to himselfe, the more hee liueth to God. No man is meet to cõprehend celestiall things, vnlesse hee can be content to beare
t Ro. 8. 35 aduersity for Christ his sake *t*.

To conclude, nothing is either more acceptable in the sight of god, or profitable to thy selfe in this life, then willingly to suffer aduersity for the Name of Christ; insomuch, that if choice were giuen, thou shouldest chuse to suffer for Christ, rather then
u Ro. 12. 12 to be refreshed with much consolati-
x Io. 15. 20 on *u*; for so shalt thou become the
1 pe. 2. 21. more like to Christ *x*, & all his holy
y Mat. 5. 11 seruants *y*.

Nei-

Neither dooth our comming forward consist in the store of pleasures and comfort, but rather in bearing great euils and aduersitie z. z Ro.5.3

And if any thing had been better, or more expedient for man then to suffer miserie a, doubtlesse Christ would haue shewne the same both by words & deeds. But now in plaine words, he doth counsel both his own disciples, and as many as are desirous to follow him, to beare the crosse, in these words b; If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me. Iam.1.2. a Ioh.14 17. b Mat.16 24 Mar.8.34.

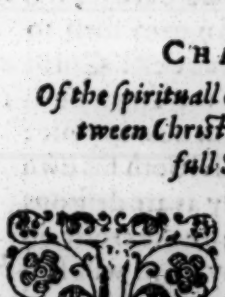
Therefore all things beeing read ouer and ouer, and put in practise, let this bee the end of our speech c: By many afflictions we must enter into the kingdome of GOD. c Act.14 22

Thus endeth the second Booke.

The third Booke of the IMITATION of CHRIST.

CHAP. I.

Of the spirituall communication betweene Christ and the faithfull Soule.



a Psa. 85.8

Will hearken what the Lord within me will say *a*. Blessed is the soule which heareth the Lord speaking within her, and from his mouth receiueth the word of cõfort.

Blessed are the eares which can heare when God whispereth, and doe nought regard the noise of the world

b psl. 38.13 *b*. Yea blessed are the eares which listen not to the outward sound, but

c psa. 61.12 to the truth speaking to the hart *c*.

Mat. 16.7. Blessed are the eies which are close

Ioh. 8.43 from seeing outward, but open to behold inward things.

Blessed are they who pierce vnto spirituall things, and prepare themselues more and more by daily me-

d Psa. 1.12 ditations *d*, to come vnto the know-

ledge

ledge of Gods heauenly mysteries.

Blessed are they who reioyce in seruing God, & cast off all those things as may withdraw thē from so dooing *e*. O my soule cōsider these things, & banish from thy mind carnall affections *f*, so shalt thou vnderstand vvhat thy Lord God will say within thee *g*.

Thus saith thy friend, I am thy saluation *h*, thy peace *i*, and thy life *k*; sticke vnto mee, and thou shalt finde quietnes. Leaue all worldly thinges *m*, and seeke after heauenly *n*. For, what are all things in this vvorld, but vaine *o*, or what good can they doe, if God forsake thee *p*?

Wherefore, all things renounced, seeke vnfainedly to please God *q*, that thou maiest attaine vnto the true felicitie *r*.

e Luke 10. 14
f Gal. 5.19
g psa. 85.8
h Eph. 1.7
i Io. 16.33
k Ioh. 14.6.
l Mat. 14.28
m Lu. 16.13
n Lu. 22.31 Col. 3.2
o Ecc. 2.11
p Mat. 16.26 Mar. 8.36
q Eccl. 12. 18
r Reu. 2.10

CHAP. II.

That the Truth speaketh inwardly, without noise of words.

SERVANT.

SPeake Lord, for thy seruant heareth *a*. I am thy seruant, O giue me vnderstanding *b*, that I may learn thy statutes.

a 1 Sam. 3 10
b psl. 119. 34

Incline

Incline my ſoule vnto the wordes of thy mouth, euen vnto thy words,
c Deut. 32 2. which ſtill downe like the deaw *c*.
The Iſraelites ſaide vnto Moſes in
d Exo. 20 19. old time *d*; Talke thou with vs, and wee will heare, but let not God talke with vs, leaſt wee die. But I pray not ſo, Lord I pray not ſo, but with the Prophet Samuel rather, I beſeech
e 1 Sam. 3. 10. thee, ſaying *e*; Speake Lord, for thy ſeruant heareth.
And let not Moſes, nor any other Prophet ſpeak to me, but thou Lord,
f 1 Pet. 1. 21 which inſpireſt and lighteneſt all the Prophets *f*, ſpeake thou to mee. For thou canſt inſtruct mee without their helpe: but they can profit nothing
g 1 cor. 3. 7 without thee *g*.
They may ſound out words in mine eare, but they bring not the
h Ioh. 14 10 ſpirit *h*. They can ſpeak trimly, but if thou holde thy peace, they inflame
i Mat. 7. 28 not the minde *i*. They teach the let-
k Reu. 5. 9 ter, but thou openeſt the meaning *k*. They talke of deepe things, but thou vnlockeſt the ſenſe of that which was
l Rom. 16. 25 ſealed vppe *l*. They pronounce the commaundements, but thou helpeſt to fulfill them. They ſhew the way, but thou giueſt ſtrength to walke in
m 1 Pe. 1. 2 the ſame *m*. They deale outwardly with

with the senses, but thou teachest and lightenest the mindes *n*. They water, but thou giuest the increase *o*. They cry with open mouthes, but thou giuest wisdome vnto the hearer *p*.

n Ep. 1.15
o 1 co.3.6. 7.
p Ioh. 6.68

So then, let not Moses talke with me, but speak thou my Lord & God, which art the euerlasting truth, least I die, and proue vnfruitfull: and least, beeing outwardly admonished, and not inwardly inflamed, the Word heard, not done *q*; knowne, not loued *r*; beleeued not obserued *s*, make vnto my condemnation.

q Ma.7.26
r Rom.2.8
s Iam.1.22

Wherfore, speak Lord, for thy seruaunt heareth *t*. For thou hast the words of eternall life *u*. Speak to mee euen that which may be to the comfort of my soule, to the amendment of my life, and to the aduancement of thine euerlasting glory, Amen.

t 1 Sa.3.10
u Ioh. 6.68

Chap. III.

That the words of God with all reuerence should be heard, and that they are not vnderstood of most men.

LORD.

SONNE, heare my wordes, for they are most comfortable, and farre excell all the knowledge

ledge of Philoſophers, and wiſemen
a Pro.9.10 of this world *a*.

b Io.6.63 My words are ſpirit and life *b*, and are not to be weighed by the ſenſe of man, nor drawne to ſerue for vaine pleaſure, but muſt bee heard with ſilence, and receiued with humility & greedineſſe.

c pſ.94.12 SER. Bleſſed is the man *c*, whom thou chaſtiſeſt, ô Lord, and teacheſt in thy law, that thou maiſt giue him reſt from the dayes of euill, while the pit is digged for the wicked.

LORD. I both inſpired the Pro-
d 2 Pet.1 21 phets in old time *d*, and ceaſe not in theſe dayes vnto all: but many are deafe, and will not hea-
e Eſa.42 19 my words *e*. Moſt harken vnto the world, rather then to God, and more
f Rom.8.5 gladly obey the deſire of the fleſh *f*, then his heauenly will.

The world promiſeth but tempo-
rall & ſmall things, and they ſerue it
g Lu.16.13 euen with greedineſs *g*. I promiſe
h Eſa.64.4 moſt excellent and eternall things *h*,
Mat.7.11. and men care not for them.

Who with ſuch a deſire ſerueth, & obeieth me in all things as they ſerue
i Mat.7.13 the world *i*, and the Prince thereof *k*?
k Ioh.14 30 Be aſhamed hereof, & if thou wouldeſt knowe why, hearken: for ſmall

wages

wages many runne a great way, but for eternall life fewe will once steppe their foote out of doores *l*. Filthy gaine is earnestly sought for, for one penny somtime they shamefully contend: for a vaine thing and small reward, men feare not euen to wearie themselues night and day; but for goods immutable, for a reward vnestimable, for honours enoblesse, and immortall glory, they will take no paines. *l* Mar. 7. 13

Wherefore, blush I say, thou slothfull & whining seruant, that they shall bee more ready to fall into the pit of hell, then thou to come into heauen, that they shall take more pleasure in vanitie, then thou in the truth.

Againe, they many times misse of their purpose: but what I promise, I fulfill, and he that trusteth in me speedeth well *m*. That which I promise in words, I performe in deeds *n*, to him which continueth constant vnto the end in louing me *o*, I reward all good things, and I am a diligent examiner of all religious men *p*. Write my sayings in thy hart, & meditate earnestly thereupon. For in the time of tentation they will do thee good *q*. *m* Psa. 37 34. & 23 4. 5. *n* Esay 46 11 *o* mat. 10 22 Mar. 13. 14 *p* Heb. 11 39 *q* Psa. 119. 92

That with reading now thou doost not

not conceiue, in the time of curing thou ſhalt vnderſtand. And two waies I am wont to cure mine elect, to wit by tentation, and by comfort *r*: and two wayes I inſtruct them daily, firſt by reprehending their wickedneſſe, then by exhorting to proceed in vertue and godlineſſe.

r 1.Sa. 2.6. Pſal.66.8 Tob. 13.2

ſ Ioh. 5.24 Ioh. 12.48

Hee that heareth my words *ſ*, and deſpiſeth them, hath that whereby he ſhall bee condemned in the day of iudgement.

Chap. IIII.

A prayer for the attaining of the true knowledge of Gods heauenly will, and for zeale of religion.

SERVANT.

O Lord my God, which art all my goods & riches, what am I that I dare ſpeake vnto thee?

I am thy poore ſeruaunt and a vile worme *a*, yea much more vile and poore, then I either knowe, or dare ſhew forth *b*.

a Iob 25.6

b Lu.18.13

And yet, Lord, remember euen this one thing, that I am nothing, that I haue nothing, that I am no thing worth. Thou alone art good *c*, thou

c Mat.19.16

thou alone art righteous *d*, thou a- *d* Iob 9.23
lone art holy *e*, thou canst all *f*, thou *e* De.33.4.
doost all *g*, thou fillest all *h*, onely the *f* Iob 11.7
wicked thou sendest empty away. *g* Esa. 44.6

Remember (ô Lord) thy tender *h* 1 King.8
mercies *k*, and fill me with thy fauor; 27
thou wilt that none of thy workes *k* Psa. 35.6
should serue in vaine. For how can I Luk. 1.54.
stand vpright in this wretched world,
vnlesse thy mercy and fauor doe hold
me vp *l*? *l* Psal. 119.

Turne not thy cheerefull counte- 41
nance from thy seruaunt *m*, defer not *m* Psal. 51.
to heale mee from day to day, with- 11.
draw not thy comfort, that my soule
be not as the thirstie land *n*. *n* ps. 143.6

O Lord, teach me to doe thy wil *o*, *o* Psal. 143
teach mee to walke woorthilie, and 10
humbly in thy presence. For thou
art my wisedome *p*, and knowest mee *p* 1 Cor. 1.
indeed *q*. Yea, thou knewest mee, not 30
onely afore I was conceiued in my *q* ps. 139.1
Mothers vvombe, but also afore *r* psa. 90.2
the very world was made *r*. So be it. Rom. 8.29

CHAP. V.

That wee must walke sincerely and humbly before God.

LORD.

SONNE, walke thou vprightly in my sight, and seeke mee alwaies in singlenes of mind *a*.

a Mat. 5. 8.

Hee that walketh vprightly, walketh safely; for the truth deliuereth him from deceiuers & slanders of the wicked. And if the truth shall make you free *b*, you shall be free indeede, and feare nought the vaine words of men.

b Ioh. 8. 32

SERVANT. Truth Lord, therefore I beseech thee deale so with me, that is, Let thy truth instruct me, defend me, and bring me to a blessed end *c*. Yea, let the same thy truth deliuer mee from all wicked lusts, & inordinate affections; so will it come to passe, that I shall enioy a wonderfull freedome of the mind *d*.

c Psa. 43. 4

d Ioh. 3. 9

LORD. And I will teach thee what is right and acceptable in my sight *e*. Call thy sins to remembrance continually, & that with hartie sobs, and sorrow *f*, and neuer brag of any good

e psa. 25. 4. 5

f Ioel 2. 12 Eze. 18. 30

good deedes which thou hast done *g*. For in very deede thou art a sinner *h*, and subiect to many infirmities of the mind; yea by nature alwaies thou tendest vnto vanity *i*, and maiest easily fall, easily be ouercome, and easily troden downe, and cast to the ground *k*.

g 1.co. 4,6
h pſ. 143.2
i Gen. 6.5.
k Ro. 3.23

Finally, thou hast nothing wherin to boast *l*, but many things to make thee humble; beeing much weaker then thou canst perceiue. So then, looke that none of thy deedes seeme great in thy sight, or excellent, or precious or wonderfull; yea, count nothing excellent, nothing glorious, nothing commendable, and to bee sought for indeede, but onelie that which is eternall *m*.

l 1 cor. 4.7
m pſa. 119

Let the euerlasting truth like thee aboue all things *n*, & thine extreame vilenes mislike thee *o*.

14.24.35
n pſ. 47.10
o pſ. 108.31

Feare nothing, flie nothing, mislike nothing so much as thy sinnes & wickednes *p*, they should more disquiet thee then the losse of the deareſt things in the world.

p Pſal. 119 138.

Some behaue themselues not sincerely enough towards mee, seeking out earnestly, thorough curiositie and pride, my secrets, and mysteries,

neg-

neglecting themselues and their sal-
q Ro. 1. 21 uation q; these fellowes by reason of
1 cor. 13. 2 their pride and curiositie, fall manie
r Ro. 1. 26 times into grieuous tentations r thorough my displeasure.

But stand thou continually in awe of the heauy sentence of the almigh-
s psl. 90. 11. ty God s, & search not out the works of the most High, but search out painfully, both how much euill thou hast committed, and what good thou hast left vndone.

Somes Religion is altogether in
t Mat. 23. 5 their books, or in pictures, or in som
u Mat. 7. 21 outward signes, & ceremonies t, som haue it in their mouth u, but not in their hart. And contrariwise, some be-
x Mat. 5. 8. ing cleere in minde, & pure in hart x, doe couet alwaies after heauenlie
y Col. 3. 1. things y, hearken vnwillingly vnto earthly matters, and serue the necessities of nature with griefe, & sorrow: & these men perceiue what the spirit of Truth speaketh within them; how it teacheth them to despise earthly, &
z Psa. 1. 12 to desire celestial things; to cõtemn
Phil. 3. 8 the world, and to wish for Heauen, night and day z.

CHAP.

either intangled by worldly prosperitie, or subdued by aduersitie. Loue is most sweet, most strong, most high, most large, most comfortable, most perfect: nothing is better then loue, either in heauen aboue, or in earth beneath. For it ariseth from God *d*, and resteth on God aboue all things. *d* 1 Ioh. 4. 7. 16.

He that loueth, flieth, runneth, reioyceth, is free and cannot be bound; he giueth all for all, & hath all in all, as hee which resteth in one aboue all which is most high *e*, from vvhom euery good thing dooth spring, and arise *f*. He respecteth not gifts, but looketh on the giuer aboue all. *e* 1 Ioh. 3 5. &c. *f* Iam. 1. 17

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, weies no labour, contendeth aboue strength, and considers not whether a thing may be done or no, for it counteth nothing hard, or vnpossible. Therefore loue can do all things: and hee that loueth, brings many things to passe, if he faint, and tire not.

Loue waketh, and sleeping, slumbreth not, labouring, tires not; loden, faltreth not; terrified, dismayeth not, but as a quicke flame, and

burning torch breaketh forth vpward, and safely pearceth out.

He that loueth, knoweth what this meaneth. A great cry in the eares of God, is the ardent affection of the mind, while it sayes; O my God, my loue, thou art all mine, I am wholly thine, Raise vp in mee a vehement
g Psa. 34.8 loue, that I may taste g with the inner mouth of mine heart, how sweet it is to loue, and to swim as it were in the streames of loue.

Grant that I may so burne in loue, that through the heate of desire, I
b Psa. 18.1 Psal. 119 97. 103. may exceede my selfe b; that I may sing the ballad of loue, follow thee my louer aloft, & set forth thy praises with such a zeale, that euen my heart may faint again: that I may loue thee more than my selfe: yea, neither loue my selfe, nor any other that loue thee vnfainedly, but in thee, and for thee, euen as the law of loue that shineth out of thee commaundeth and doth require.

Loue is swift, sincere, godly, pleasant and fruitfull, it is strong, patient, faithful, wise, long suffring, & manly,
1 Cor. 13. 5 loue seeketh not her own i. For there loue perisheth, where any serues himselfe.

Loue

Loue is circumspect, modest, iust, not dainty, not light, not giuen to vanities: but sober, chast, constant, quiet and temperate in all the senses.

Loue obeyeth betters, despiseth it selfe, feareth, thanketh, trusteth, and hopeth alwaies in God, yea when God seemes to abhorre it *k*.

k For without paine, none liue in loue.

He that is not prepared to suffer all things, and to yeeld himselfe to the pleasure of his friend, is vnworthy to be called a friend.

To conclude, a friend must receiue all, euen hard and bitter things, in good part for his friends sake, and neuer leaue him in the time of aduersitie *l*.

l Ro.5.7.8

CHAP. VIII.

How to try a true friend: also how to resist the enemy.

LORD.

MY Sonne, as yet thou art not a stout, and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a little assault makes thee to leaue off *a*, and

a 1 Ioh.4. ver. 18

ouer-greedily thou seekest cõsolatiõ.

A valiant louer endureth tentations, and giueth no eare to the subtile persuasions of the enemy; and therfore hee so liketh prosperitie that with aduersitie he will not be troubled *b*.

b Psa. 19. 8 Act. 2. 24 1 Pet. 5. 10

A wyse louer respecteth not so much the gift of the louer, as the loue of the giuer; he looketh more on the minde, then on the thing; and waigheth no gift in respect of his friend.

The noble louer resteth not in the gift, but in me aboue all gifts.

Neither must thou by and by bee out of heart, though sometime thou thinke not so reuerently, as thou wouldest, either of mee, or my seruants.

That good and sweet affection, wherewith thou art delighted now and then, is an affection of present fauour, and a certaine fore-taste of the celestiall country: on which fore-taste thou must not too much depend, because it altereth many times. But to striue against the wicked motions of the minde, and to despise the intisements of Sathan *c*, is doubtlesse a valiant exploit, highly pleasing God.

c 1 Pet. 5 8. 9.

So that no cause is there why these

absurd

absurd imaginations, which art wont to arise of euery trifling occasion, should so torment thee: persuere constantly in thy purpose *d*, and serue God with an vpright affection. *d* Psa.25.2 Psa.27.14.

Neither is it an illusion, that thou suddenly sometimes art rauished vp on hie, and by and by cast down vnto the old vanities of the mind *e*: which foraſmuch as thou suffereſt them rather against thy wil *f*, than willinglie, as long as they displease thee, & thou struggleſt against them, they are rather profitable then hurtfull. *e* 2 Cor.12 7. *f* Rom.7. 17.&c.

Know this for a certainty, the drift of the olde enemy, is to hinder thy study of godlineſs, and to withdrawe thee from all exercise of religion *g*, that is to say, from the godly remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to goe forward in well dooing *h*. *g* 1 Pet.5.8 *h* Mat.13 25.39

Many wicked cogitations doth the enemy bring into thy mind *i*, to make thee to loath and abhorre prayer, and the reading of the holy Scriptures. He cannot abide an humble confeſsion of sinnes: and if hee could, hee would withdrawe thee also from the communion. *i* Mat.13.6 25.26.

But beleeue him not, though many times he lay ſnares to intrap thee, care not for him. Turne them vpon his owne pate, when hee prouoketh thee to wickedneſſe, and ſay vnto him *k*; Auoid Sathan, thou vncleane ſpirit, bluſh thou curſed wretch, thou which putteſt theſe things into my head, auoid I ſay; thou wouldeſt carry mee away from my God, but thou ſhalt not. For Ieſus will aſſiſt me, and ſo thou ſhalt but get a ſhameful foile. I had rather die, and ſuffer any thing, than conſent to thee *l*. Wherefore be quiet and holde thy peace: for I will not heare thee, though thou trouble mee neuer ſo much *m*. The Lord is my light, and my ſaluation *n*, whom ſhal I feare? The Lord is the ſtrength of my life, of whō ſhall I be affraid? Though an hoaſt pitched againſt me mine heart ſhould not be affraid, the Lord protecting, and ſafely deliuering me.

k Mat. 4. 10

l Rom. 8. 35. &c.

m Mat. 16. 23.

n Pſa. 27. 1

Thou therefore ſtriue couragiouſly as a good Souldier *o*: and if at any time of infirmitie thou fall, take a better heart vnto thee, & doubt not of mine eſpeciall fauor *p*: and in any wiſe beware of pride, and arrogancy, a cauſe why many are led into error, and

o 1 Ti. 2. 3

p Pſ. 91. 2. 3

and fall into blindnes almost incurable many times *q*. q Ro.1.21

Let the fall of those proude ones, foolishlie arrogating too much to themselues *r*, be a continual warning to thee to beware of pride. r Rom. 11 12.19.20 1 Pet.5.5 Lu.18.14. Esa.14.10 11.&c. 2 Pet.2.3

CHAP. IX.

Of modest concealing the benefits of God.

LORD.

SONNE, it is good and profitable for thee to keep close the zeale of religion that God hath giuen thee; not to commend the same too insolently with words, or to praise it out of measure; but rather to despise thy selfe, and as one vnworthy those so excellent gifts to feare *a*. a Rom. 11 20.

Thou must not stick too much vnto that affection, which may easily be changed into the contrary. 1 Cor.4. 6.7

Thinke while thou hast the fauour of God, how miserable & wretched thou shouldest bee without his fauour *b*: and thinke not that thy comming forward in godlines consisteth onely in hauing the benefite of Gods b Rom.5 1.2.&c. 1 co.15.10 Eph.3.7.

heauenly comfort, but also if thou canst patiently, and quietly endure
e Rom. 5.3 James 1.2. 3.4. the want thereof e, in such sort that thou faint not in prayer, nor omit altogether thine accustomed exercises, but as well as thou canst, discharge that which is in thee to doe, and neglect not thy duty for the vnquietnesse of minde which thou feelest in thy selfe.

For many, when things fall not out euen as they would haue them, are by and by either impatient, or care-
d Luk. 8.13 lesse d.

It is not alwayes in the power of man to dispose his affairs at his plea-
e Ier. 10.23 sure e, but God it is that both giueth
f Phi. 2.13 Ro. 9.16 and comforteth f, both when hee will and what he will, and whom hee will, and as he will himselfe.

Some through a blinde deuotion haue cast themselues away, whilst endeauouring aboue their strength, they consider not the corruption of their nature, but follow the affection of their mind, rather then the iudgement of reason: the which, because they tooke in hand more then Gods will was they should, did quickly forgo the fauor of God: and they which made their nestes in heauen, became

poore

poore, vile, and forlaken *g*, that the afflicted & poore might learne not to flie with their owne wings, but with my feathers. *g* Esay 14. 10. 11. &c. Luk. 1. 51. 52.

And for such as are but yonglings and not trained vp in the way of the Lord, they (vnless they harken to the counsel of the wise) may easily be deceiued and ouerthrowen *h*: yea, if they follow their own braine before such as haue experience, they are in the greater danger, because they will not be withdrawne from their opinion once conceiued *i*. *h* Pro. 12. 1. and 13. 1. 14. 18. *i* Pr. 21. 29.

It is seldome seene that selfe-vvise men will yeeld to any.

And therefore, better it is to haue small wisedome with modestie, than profound knowledge with a proud mind: yea, better it is to haue little, than hauing much to waxe proud *k*. *k* Pro. 11. 2. & 15. 25.

Hee dealeth not circumspectlie ynough, that giues himselfe wholly vnto pleasure, forgetting his old aduersitie, and the chaste feare of the Lord, the propertie whereof is to bee alwayes warie that it leese not benefits receiued *l*. *l* Rom. 11. 20.

And he is not vertuously wise, that in the time of misery despaireth ouermuch, and reposeth lesse confidence and

and trust in mee, than he should. He which in time of peace is too secure, in the time of warre is out of heart commonly, and of no courage.

Haddest thou the way to behaue thy selfe modestly, and lowly *m*, and to gouerne thy spirits aright, thou couldest not so easily fall into perill, and blame.

It is a point of wisdom, while thou art hot in the spirit, to consider what would fall out, if the light should goe away *n*: and againe when that comes to passe, to thinke that it may returne againe; being therefore withdrawne by me, that both you thereby may be the wiser *o*, and I the more glorious.

For commonly thou shalt find such triall more profitable *p*, then if continually thou inioyedst prosperity at thine harts desire.

For thou art not vertuous though thou haue heauenly visions, and consolations *q*, learning and hie degree, vnless withal thou haue true modesty *r*, Christian charity *s*, and zeale of religion *t*, vnlesse thou vnfainedly despise thy selfe, and reioyce that others doe despise, & contemne, rather than honour and commend thee *u*.

m Mat. 11. 29

n Iob 17 11. 12.

o Psa. 119 71

p Iam. 1. 2 1. pet. 1. 6

q 1 cor. 13 ver. 1. &c

r Mat. 5. 5

s 1 cor. 13. ver. 2. &c

t 2 cor. 10. 31. Col. 3. 17

u Mat. 5. 11 1 pet. 4. 14

CHAP.

CHAP. X.

That man muſt debaſe himſelfe in the ſight of God.

SERVANT.

I Dare ſpeak vnto my Lord, though I am but duſt and aſhes *a*: and if I ſhould make any better of my ſelfe, thou ſtandeſt againſt mee, and my ſinnes beare witnes againſt me *b*, which I cannot gaine-ſay. *a* Ge. 18.2 *b* Iob.9. 20.30.31

But if I make none account of my ſelfe, but laying aſide proud imaginations *c*, eſteeme my ſelfe for duſt, as I am indeede, then wilt thou bee fauourable, and thy light ſhall ſhine vpon mine heart: then will it fal out, that if I eſteeme neuer ſo little of my ſelfe, euen that little, I being preſſed downe to nothing, will vaniſh vterly. *c* 2.Sa. 18.13 Iam 4.6 1 Pet.5.5 Pro.3.34

And heere thou wilt ſhewe mee to my ſelfe, euen what I am, what I haue beene, and whence I came; to witte nothing from nothing. And beeing left to my ſelfe *d*, I am nothing but meere infirmitie. *d* Pſa.8.4. Pſa.39.9.

But if thou ſhine vpon me with thy Gene.2.7.

fauour,

fauor, I am ſtraightway made ſtrong
e Pſal. 134 e, and filled with new comfort.
30. And this is a wonderfull ſtrange thing, that ſo ſuddenly I ſhould bee lifted vp, when thou dooſt ſo gratiouſly embrace me, which of my ſelfe
f Wiſ. 9. 15 Rom. 7. 22. 24. alwaies am caried downeward *f* vnto earthly things. This is a fruit of thy
g Pſa. 5. 9 10. loue, which freely preuenteth mee *g*,
h Pſal. 89 1. &c and ſaueth from ſo many troubles *h*, and preſerueth from grieuous daungers, and deliuereth me (to ſay the
Pſa. 59. 16 truth) from ſo infinite euils.

For, louing my ſelfe inordinately,
i Lu. 15. 13 I caſt away my ſelfe *i*: but after once I ſought, and loued thee ſincerely, I
k Luk. 15. 21 both found thee, and my ſelfe *k*, and by that loue alſo I brought my ſelfe the more to nothing.

For thou, ô my ſweet Sauior, thou
l Pſalm. 89 1. &c. beſtoweſt mo things vpon mee *l*, than I can deſerue, and a great deale more than I dare hope for, much leſſe deſire.

Wherefore I thanke thee my God, which albeit I am vnworthy the leaſt of all thy bleſſings; yet of thy honor
m Mat. 5. 15. Luke 18 13. 14. and infinite goodnes, ceaſeſt not cõtinually to loade euen the vngratefull *m*, and thine enemies with beneſits. O Lord, thou which art our ſal-

uation,

uation *n*, our ſtrength and our ſhield, *n* Exo.15.2
conuert vs, we beſeech thee, that wee 2 Sa. 12.2
may prooue gratefull, humble, and Pſal.18.2
godly in thy ſight, Amen. Eſa.12.2.

Chap. XI.

That all things are directed vnto God, as to the principall end.

LORD.

SONNE, if thou deſire to bee happy, thou muſt make mee thy chiefeſt and principall end *a*. *a* Ro.11.36

Heereby ſhall thy nature be puri-fied *b*, which moſt cõmonly bendeth vnto it ſelfe, & vnto things created. *b* Gen.6.5 Gen.8.21

For as ſoon as thou ſeekeſt thy ſelfe in any thing *c*, by & by thou fainteſt, and withereſt in thy ſelfe. *c* Mat.15.2 1 Cor.13 18.19

And therfore thou muſt referre all things to mee alone, which gaue all *d*, and ſend all, and therefore vnto me as to the chiefe ſpring, all things muſt returne *e*. *d* Ia.1.17 *e* Rom. 11 36.

Out of mee the ſmall as well as the great, the poore as well as the rich, do drawe the water of life *f*, as from a liuely fountaine: and they which franklie and willinglie ſerue mee, *f* Pſa.39.9. Eſay 12.3. Ioh.4.10.

they

they ſhall receiue one benefite vpon
g Ioh. 1.12 another g. But if any will glorie or
delight in any priuate thing beſides
h Iere. 9. me h, he at no time ſhall feele true
23.24. ioy, and comfort in his minde, but
1 cor. 1.31 fall into ſundry diſcommodities, and
2 Cor. 10 troubles.
17.18 Therefore thou muſt aſcribe no
goodneſſe, nor godlineſſe neither to
thy ſelfe, nor to any mortall man, but
i 1 cor. 3.6 all to God i, without whoſe bleſſing
1 cor. 1.38 man hath nothing k.
k Iam. 1.17 I gaue all, I challenge all of right,
1 Cor. 4.7. and I look to be glorified for all l.
l Ro. 11.36 This is the truth, whereby the vaine
glory of man is put to flight.

And whoſo hath the fauor of God,
m Ro. 5.3 and true charitie m, he is neither en-
and 8.35 uious nor faint-harted, nor proud n.
n 1 cor. 13 For heauenly loue ſubdueth all things
4. &c. and ſtretcheth forth all the powers of
o Ro. 8.37 the minde o.
1 cor. 13.7 Wherefore, if thou beeſt wiſe, thou
wilt reioyce and truſt in mee alone, e-
uen as God alone is good p, vvho a-
p Mat. 19.17 boue all, and in all is to be praiſed for
q 1 Ti. 1.17 euermore q. Amen.
2 Ti. 6.16

CHAP.

CHAP. XII.

That it is a sweet thing to serue God and to despise the world.

SERVANT.

O LORD, I will speake againe, I cannot hold my peace: and in the eares of my God, my Lord, and my King dwelling in the hie heauens, this I say, O Lord, how great is thy goodnes, which thou hast laid vp euen for them which feare thee *a*! Much more then for thē which loue thee, yea much more for them which honour thee with all their harts. *a* Ps. 31. 19

Trulie vnspeakeable is the sweetnes of thy cōtemplation, which thou impartest on such which loue thee *b*. *b* Esa. 64. 4. 1 cor. 2. 9

And heerein chiefely thou declaredst the force of thy loue, in that when I was not, thou madest mee *c*, and after when I went astray, thou broughtest me home againe, & commaundedst that I should serue *d*, and loue thee. *c* Gen. 2. 7. Iob 10. 8. 9. &c. *d* psa. 19. 4.

O fountaine of euerlasting loue, what shall I say of thee? or how can I forget thee: that hast vouchsafed to remem-

remember me? who beyond all hope
haſt been mercifull to me thine own,
e Eph. 2. 5 euen when I was dead *e*, and caſt a-
way, and at ſuch time as I deſerued
nought, didſt bind me vnto thee tho-
rough thy fauour and friendſhip.

Now vvhat ſhall I render for this
f pſ. 116. 12 thy bountiouſneſſe *f*? Surely I will
ſerue thee *g*. But that is no great
thing to ſerue him, whom all crea-
g Ma. 28. 18 tures of duty muſt obey *g*. This ra-
1 co. 1. 5. 27 ther is wonderful & ſtrange, that thou
Heb. 2. 8. vouchſafeſt to take & admit ſo vile a
wretch as I am, into thy ſeruice a-
h Ro. 11. 17 mong the number of thy beloued *h*.

Loe, whatſoeuer I haue to do thee
i Math. 25 ſeruice withal, it is thine *i*. But what?
14. 15 me thinks thou ſerueſt me, more than
1 Cor. 4. 7. I thee. For behold, heauen and earth,
k Pſa. 8. 3 which thou haſt made for the vſe of
4. &c. man *k*, are preſent, and continuallie
l Pſalm. 8 diſcharge the duty which thou haſt
7. &c. enioyned them *l*. Yea the Angels alſo
m pſa. 34. 7 thou haſt created, and ordained for
Mat. 18. 10 the vſe of man *m*. But of all other
Heb. 1. 14 things this is moſt wonderfull, that
n Mat. 20. thou vvouldeſt debaſe thy ſelfe ſo
28. much as to ſerue man *n*, and haſt pro-
Mar. 10. 46 miſed to giue thy ſelfe for him *o*.
o Ioh. 6. 51 For theſe thy benefits what ſhall I
p pſ. 116. 12 render vnto thee *p*? O that I could
ſerue

ſerue thee all my life long; Yea wold to God I could ſerue thee euen one day ſincerely. Truely thou art worthy of ſeruice, all honor, euerlaſting praiſe *q*. Doubtles thou art my Lord, and I am thy poore ſeruaunt *r*, bound to ſerue thee with all my ſtrength *ſ*, and to ſing out thy prayſes without ceaſing *t*. And ſurely ſo I will, or would at leaſt wiſe; but what I cannot, ſupply thou, O Lord, of thy goodneſſe.

A great honour, a great preferment it is to bee thy ſeruaunt, and to contemne worldly things for thy ſake *u*. For great ſhall be their reward which voluntarily ſubmit themſelues to this holy ſeruice *x*; and they ſhall feele the ſweet comfort of thy holy Spirit, vvho through the loue of thee haue deſpiſed the pleaſures of this preſent vvorld *y*. Great freedome of minde ſhall they come vnto, which entring into the narrow way *z*, haue caſt aſide worldly cares, and cogitations *a*.

O how ſweet and comfortable is the ſeruice of God, whereby a man is made free, and holy *b*. O the holy ſtate of Gods ſeruants, which maketh men equall to Angels *c*, acceptable

q 1 Ti.1.17
r Lu.17.10
ſ Lu.10.27
t Deut.6.5 & 11.18. 19.20.
u Mat.10 ver.37.&c. Ioh.12.25
x Math.5 11.12. Rom.8. 35.&c.
y 1 cor.1 3.4
z Mat.7. 13.14. Luk.13.24
a Mat.6. ver.5.&c.
b Ro.8.15
c Heb.1.14

to

d Math.5 ver.3.&c. e Ma. 10.8 Act.19.1. f Eccl.10 20.21.25. g Io.12.25 Iohn 17

to God d, to the diuels terrible e, and honourable among the faithfull! O noble seruice, and alwaies to be wished for, whereby both the chiefest felicitie is gotten, & ioy without end obtained g.

CHAP. XIII.

That the desires of the minde must be examined and bridled.

LORD.

MY Sonne, thou hast yet manie things to learne.

SERVANT. What are those Lord?

LORD. That thou make thy desire obedient to my cõmaundement, and be no more a friend to thy selfe, but desirous to obserue my will a.

a Luk.22 ver.42.&c. Ioh.4.34 and 5.30 b Luk.22 24. Ioh.5.44 Ioh.14.5.6 c Lu.9.23 &c.55.61. Luke 18. 22.23.

Many times thou art inflamed, and vehemently driuen on through desires: and when thou art so, consider with thy selfe, whether thou seeke more my praise than thy profit b. For if thou couet a thing for my sake, thou wilt take in good part that which I shal send; but if couetousnes cause the same, then art thou kept back, and pressed downe c.

Wherefore take heede that thou leane

leane not too much to thy conceiued desire, I not being of counsell *d*, least afterward thou buy it full dearely; and that at another time displease thee, which at the first thou didst like and long for *e*. For euery affection that seemeth good, must not be followed, nor the contrary suddenly auoyded. *d* Pr. 3.5.7 *e* Luk.9. 59.9.1. Luk.18.18

Somtime it is good to bridle euen good motions & desires, least either thou passe thy boundes through importunitie of mind, or offend others through thine intemperancy, or thou suddenly fal through the resistance of them.

Otherwhiles it is expedient to vse violence *f*, and to resist the appetite, and not weigh what the flesh either likes or mislikes *g*: but rather to vse diligence, that it be constrained to obey the spirit, and so long be kept vnder in bondage till it be pliant vnto all things, and haue learned to be content with a little, & simple estate, and neuer to murmure for any affliction. *f* Mat.11 12 *g* Gal. 5.16 17.&c. Rom.6.12 Ro.8.12

CHAP.

Chap. XIIII.

The way to patience, and to fight against fleshly desires.

SERVANT.

THen my Lord, and God, as farre as I perceiue, I haue much need of patience *a*. For many contrarie things happen in this life: insomuch, that albeit I desire quietnesse by all meanes, yet it is impossible for mee to liue without warre and trouble *b*.

a Luk. 21 19

b Iob 7.1 Iohn 16 20. 22.

LORD. Thou saist true my Son. Yet will I not haue thee to seeke after that peace which is without tentations and troubles: but then to thinke thou hast found peace, when thou shalt bee tried with manifold miseries and vexations *c*.

c Iam. 1.2. 3 1 pet. 1. 6. 7

Now if thou say, thou canst not suffer much, tell mee, my Sonne, how then wilt thou suffer the euerlasting torments of hell fire *d*? Of two euils alwayes the lesser must be chosen. Wherefore to auoid those euerlasting paines, striue to endure the miseries of this present world patiently for the Lords sake *e*.

d Mat. 7. 23. and 25. 41

e Math. 5 10. 11. 1 Pet. 4. 14

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Chap. XV.

Of obedience to our betters, after the example of Christ.

LORD.

SOnne hee that withdraweth himselfe from obedience, driueth himselfe out of Gods fauour *a*: and he that seeketh priuate, forgoeth publike things.

He which gladly, and voluntarily *b* obeyeth not his better, sheweth plainly thereby, that hee hath not yet brought his flesh in subiection, but that it winceth backward, and murmureth many times *c*.

Wherefore learne with all speed to submit thy selfe to thy superiour *d*, if thou desire to tame thy flesh *e*. For, the outward enemy is the more easily ouercome, if the inner man bee sure and strong *f*.

Thou hast none soill, and troublesome an enemy to thy soule, as thy selfe, if thou be without the spirit *g*. For thou must vnfainedly contemne thy selfe, if thou wilt be master ouer bloud and flesh. But forasmuch as thou louest thy selfe as yet immode-

a Deu. 11. 1 Deu. 21. 18 19. &c.

b Eph. 6. 6. Colo. 3. 22

c Tit. 2. 3

d 1 Pet. 2. 13. 14

e 1 pe. 2. 11

f Mat. 26. 41 Luk. 22. 40. 46.

g Gal. 5. 16

rately, thou abhorreſt to commit thy
b Luk. 9. 23. &c. ſelfe wholly to the will of another *b*.
i Ec. 10. 22 But O earth and aſhes *i*, what great
k 1 Pet. 2. 13. thing dooſt thou, if for the Lords
ſake thou obey man *k*, when I the al-
l Col. 1. 16 mighty & moſt hie, who of nothing
Ioh. 1. 1. 2. 3 created all things *l*, ſubmitted my ſelf
m Mat. 20. 28. humbly to man for thy ſake, and was
Ph. 2. 6. 7. 8 moſt vile and contemptible *m*, that
thou by mine humility mighteſt o-
uercome that pride of thine *n*?
n Mat. 11. 29 Learne to obey, O duſt *o*; learn to
o Ec. 10. 12 bring downe thy ſelfe, O earth, and
Gen. 3. 19. ſlime *p*, and to throw downe thy ſelfe
p Gen. 2. 7 vnder all mens feet. Learne, I ſay, to
breake thy will, and humbly to ſub-
q Eph. 5. 21 mit thy ſelfe to all *q*. Wax hot againſt
1. Pet. 2. 13 thy ſelfe, and ſuffer not pride to haue
place within thee, but ſhew thy ſelfe
ſo lowly and ſimple, that al may tread
thee vnder feete like mire in the
r Eſa. 10. 6. ſtreets *r*.

What haſt thou, O vaine man, to complaine? How canſt thou, O wicked vvretch, ſpeake againe to them which diſpraiſe thee, ſeeing ſo often-
ſ Math. 18 times by offending God, thou haſt
21. 22. &c. deſerued the paines of hell *ſ*? But I
t Ro. 2. 4. graciouſly haue ſpared thee *t*, making
1 Pet. 1. 3 no ſmall account of thy ſoule, that
2 Pet. 3. 9 thou perceiuing this my loue to thee

wards

wards, mightest alwayes shew thy selfe thankfull for my benefits *u*, and euermore being giuen to true obedience, and modestie *x*, take it patiently when thou art contemned. *y*

u Ps.116.12 13.17
x 1 pe.1.17
y 1 pet.2. 20.&c.

CHAP. XVI.

That we are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, when thou thundrest foorth thy iudgements against mee, thou makest all my members shake and quake for feare, and terrifiest my minde aboue measure *a*.

a Iob.4. 17.18.19

Astonished I consider that the very heauens are not cleane in thy sight. *b*. And if thou foundest folly in thine Angels, and therefore diddest not spare them, what shall become of mee *c*? If the very starres did fall from heauen *d*, what shall I that am but ashes and dust *e* hope for? They whose vvorkes seemed commendable, haue vtterly been confounded *f*, and such as were fedde with the bread of Angels, I haue seene to bee de-

b Psal.6.1.& 38.1.2.&c.
b Iob 15.17
c Iob 4.18 19.
d Isa.14.12
e Ec.10.12
f Mat.11 20. &c. Math.23 3.&c.

delighted with the huskes that swine
g Luu.15.16 eate *g*.

So that there is none holinesse, if thou, Lord, draw back thine hand: no wisedome helpeth, if thou gouerne
h 1 Cor.1 17. &c. not *h*: no strength doth good, if thou assist not, no chastitie is sure, if thou defend not, & no custody can keepe
i psa.127.1 safe, if thou watch not *i*.

For being forsaken, alas, we drown
k Mat. 5.25 Luk.8.24 and perish *k*: but if thou care for vs, wee liue and prosper. We are of our selues fraile but strong through thee, & of our selues neither hot nor cold,
l Luk.17.5 but zealous through thee *l*.

Doubtlesse it is my part to conceiue most humbly and basely of my selfe: and though I seeme to haue some goodnesse, yet must I not weigh the
m Luk.18. 11.&c. 1 cor.4.7 same *m*. I say, it is my part to submit my selfe to those bottomlesse iudgements of thine *n*, seeing I finde my
n Psal.119 7. 30.32. selfe to be no better than nothing of nothing.

O weight without measure! O Sea vnpassable *o*, where I finde my selfe to
o Psa. 36.6 be nothing but altogether nothing. Where is then the couert of glorie? Where is the vaine conceit of glory?
p Psa.9.16 & 115,120 All vaine glory is swallowed vp in the gulfe *p* of thy iudgements ouer

me

mee. What are all men in thy sight? Euē as clay in respect of the potter *q*. *q* Esay 29. 18.

Can hee waxe proude with vaine praises, whose mind is truly obedient to the Lord? No, though all the world should extoll him, seeing he is in seruice to the truth: hee wil not be moued *r*, with their commendations, *r* Iere. 9. 23. 24. whose trust is fixed vpon the Lord. For euen they all, who vtter his prayses, are nothing, and together with the sound of their words, shall vanish away *s*. But the truth of the Lord endureth for euer *t*. *s* Psl. 89. 48 Psa. 49. 10. *t* Esa. 40. 8. Psa. 117. 2.

Chap. XVII.

What words, and manner we should vse in desiring any thing at the hands of God.

LORD.

SOnne, in thy prayers thou must vse these words.

Lorde bee it euen so, if it please thee *a*. Lord, if it bee for the aduancement of thy glory, let it be done in thy name. Lord, if thou seest it good, and profitable for mee, grant that I may vse it to thine honor & praise: but if thou knowst it wil be *a* Iam. 4. 15 Act. 18. 21 1 cor. 4. 10 Mat. 6. 19. & 26. 39. 41.

hurtfull, O Lord remoue away this
b Iam.4.3. desire fro mee *b*.

For euery desire which seemeth right and good in the iudgement of man, is not of the holy Spirit, and it is an hard matter to discerne rightly whether a good or an euill spirit doth prouoke thee to couet this or that, or whether thine owne spirit moue thee
c 1 co.2.11 thereunto *c*. Many in the end haue beene deceiued, who seemed to be stirred vp by a good spirit.

And therefore alwayes thou must wish for that, vvhich thou wouldest haue in the feare of God, and with
d Psa.19.7 Psal.111.5 Pro.1.28 29. humblenes of mind *d*, and commit the whole matter to the Lord, with a meer check to thy selfe, saying on this wise;

Lord, what is better for mee thou knowest, doe thou whether of both
e Mat.8.2 Mar.14.36 thou wilt thy selfe *e*. Giue mee what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and be most for thy glory. Place mee there where thou
f Psa. 31.5 g Psal.116 16 Luk. 1.38 wilt thy selfe, and in all things vse me at thy pleasure. I am in thine hand *f*, turne me, loose mee euery way. Behold, I thy seruant *g* am prepared to

all

all things, because my desire is to (& would to God I could rightly, and perfectly) serue thee, not my selfe *h*. *h* Ro.14.8 Phil.1.20

CHAP. XVIII.

A prayer for grace to doe the will of GOD.

SERVANT.

O Most bountiful Sauiour, extend thy fauour towards mee *a*, let it be with mee, and labour with mee, and continue vntill the end *b*. *a* Psam.80 *b* Phi.2.10

Giue mee grace to wish, and couet such things *c*, as may bee gratefull to thee, and acceptable in thy sight. *c* Phi.2.13

Let thy wil be my wil, and let mine alwaies follow thine, and agree therewith *d*. *d* Mat.6.10 & 26.39. 42.

Grant that I may like and mislike that vvhich thou doest *e*, and neuer like or mislike any thing, but that which thou doest either like or mislike. *e* Mar.14.36 Iohn 4.34.& 5.30 and 6.38

Assist me to crucifie my selfe to all worldly things *f*; and for thy sake to couet in this world to be contemned and vnknowne. *f* Gal.6.14 Rom 6.2 3.&c.

And aboue all things grant that I Phil.3.8

may rest and haue peace in thee: thou art the true peace, thou alone art the quietnes of mind g. Without thee all things are hard and troublesom h. In this peace; that is, in thee alone, which art the chiefest, and euerlasting felicitie, I will sleep, and take my rest i, Amen.

g Phi. 4. 6
h Ioh. 14 27. & 16. 33
i Psa. 3. 5 and 4. 8.

CHAP. XIX.

That the true comfort is to be sought for in God alone.

SERVANT.

VVHatsoeuer pleasure I can wish, or imagine, I looke not for it in this life, but in the world to come a.

If I alone had all the pleasures that mought be, and enioyed all the delights in the world, certaine it is they would not long endure b.

And therefore thou canst not fully be delighted, and refreshed throughly (ô my soule) but in the Lord c, who comforteth the abiect d, and assisteth the meeke e.

Hope a little while, ô my Soule, hope for the promise of God, and thou shalt attaine to plentie of all good

a Rom. 8 18. 32 1 Cor. 2. 9 Heb. 13. 14
b Ioh. 16 20. 20.
c 1 to. 7. 31 1 Ioh. 2. 17 1 cor. 1. 31
2 cor. 1. 3. 4
d 2 cor. 7 6
e Iam. 4 6
f Psa. 27. 4

good things in heauen. But if thou vnmeasurably desire tẽporall things, make an account of it, thou shalt forgoe eternall *g*.

Vse this world *h*, but desire heauen.

No temporall thing can satisfie thee *i*; for thou art not created to enioy the same.

Haddest thou all creatures in thine owne possession, yet wert thou not blessed: But thy felicitie consisteth in God the Creator of all *l*. Which is such, not as is seen & commended of the fooliſh fauourers of this present world, but as the good and faithfull disciples of Christ hope for, and they sometime foretaste who are spirituall and pure in heart *m*, whose conuersation is in heauen *n*. Vaine, & short is all worldly consolation: but true and blessed is the spirituall *o*, which the truth doth minister.

The godly man carrieth alwayes about his comforter, euen Iesus *p*, whom on this wise he speaketh vnto.

O Lord Iesu, be with me in all places, and at all times. Let this be my comfort, to lack all worldly comfort willingly *q*: or if at any time I lacke thy consolation, let thy will, and due

g Luk. 16. 25
h 1 Ioh. 2. 15. 16. 17
i 1 co. 7. 31
l col. 3. 1. 2
k Eccle. 1. 8. and 4. 8
l Psa. 36. 7, 8, 9. & 42. 1. &c.
m Mat. 5. 8
n Phi. 3. 9
o psa. 31. 19
p 2 Cor. 2. 2. 5
Colo. 1. 3.
q Iob 6. 11

r 1 pet. 1.7 triall of me r, be in steede of chiefest
f Psal. 3.4 comfort f. For thou will not alwaies
chide, neither keepe thine anger for
g Psal. 10 3.9. euer g.

CHAP. XX.

That all our cares must be cast vpon GOD.

LORD.

a Lam. 4.7. MY Son, let mee deale as I will with thee a: I do knowe what is for thy profit. Thou conceiuest as
b psa. 94.11 Mat. 16.23 a man b, and in many things doost so thinke, as thy fleshly mind doth cou-
2 Cor. 3.1 sell thee.

SERVANT. Truth Lord, thou
c Ps. 55.22 Esa. 49.14. 15 haste more care of me, than I can haue of my selfe c. For hee standeth totte-
d 1 pet. 5.7 ringly, who trusteth not wholly in thee d.

O Lord, so that my will may bee right & grounded on thee, deale with
e Luk. 1. 38. me euen as thou wilt e. For it cannot bee but good whatsoeuer thou shalt determine of me.

f Ro. 12.12. 2 Cor. 6.4 &c. Wherefore whether thou wilt that I be in darknes, I praise it f, or in the light, I praise it, whether in prosperitie, I praise it, or in aduersity, I praise

that

that also *g*. *g* Psa. 34.1

LORD. Sonne thou must be so minded, if thou deale with me: and be as willing to suffer *h*, as to reioyce; and to bee poore and needy, as rich and wealthy. *h* Iam. 1.2 Ioh. 15.9 and 16.2

SERVANT. Lord, I will gladly suffer for thy sake whatsoeuer thou shalt send: yea, I will take in good part at thine hands euill as well as good, sowre as sweet, sorrow as ioy, and for all things yeeld thanks *l*. *i* Mat. 19.27 Luk. 9.23 *k* Phil. 4. 4. 5. Colos. 1. 11.12 1 Thes. 5 28.

Defend mee, ô Lord, from sin, and I will feare neither death nor the deuill: and so thou forsake me not vtterly, neither blot me out of the booke of life, no misery shall dismay mee *m*. *m* Psal. 9.5 &c.

CHAP. XXI.

That the troubles of this life are patiently to be suffered, after the example of our Sauiour Christ.

LORD.

MY Son, for thy saluatiō I came down from heauen *a*, & tooke thy miseries vpō me, not of necessity *b*, but voluntarily, to teach thee to be patient, *a* Ioh. 3.13 and 6.33. 28.&c. Phil. 2. 7.8 *b* Esa. 5.3.5.

tient, and to bear the miseries of this
c 1 Pet. 2. world gladly *c*, not grudgingly.
21. &c. For from the houre of my birth e-
d Esa. 55. 2 uen till my death on the crosse, there
Luk. 9. 22. neuer wanted sorrowes, which I was
e Luk. 27 to suffer *d*, I bare the want of necessa-
Math. 4. 2 rie things *e*, I heard much muttering
Luk. 9. 58 against mee *f*, I put vp many taunts
f Ioh. 7, 12 and reproches *g*, for my benefits I
g Mat. 12 receiued vnkindnes *h*, for my myra-
24 cles ill words *i*, for my ghostly coun-
Ioh. 8. 48 sell reprehension *k*.
h Esa. 5. 1. SERVANT. O my Lord, seeing
&c. thou in this life hast shewed thy selfe
Mat. 21. 3. patient (wherein especially thou ful-
33. &c. filledst the commandement of thine
i Luk. 11 heauenly father *l*5) good reason is it
14. 15 that I a miserable and sinfull vvretch
k Ioh. 7. 28 doe shew my selfe patient according
30. to thy will, and while thou thinkest
l Ioh. 17. 4 meete, beare the burden of mortall
Phil. 2. 8. life after thine example *m*.
m 1 Pet. 2. For although this present life seem
21. &c. burdensome, yet through thy fauour
m M 2. 11. 29. it is made the lighter, and may the
o Phi. 4. 13 more easily bee borne of weakelings
He. 6. 11. 12 both by thine example *n*, and of thy
& 11. 32. Saints *o*.
33. &c. Yea, much more comfortable is it
p 1 cor. 3. now, than it was in the old law, when
13. &c. both the way was hard to finde, and

few

few had a desire to seeke the celestiall kingdome *q*.

Then how much am I bound to thee, which hast vouchsafed to shewe both to me & to all beleiuers, a right and ready way vnto thine euerlasting kingdome *r*! For thy way is our way: & by holy patience we striue to come vnto thee, our Crowne: whom, vnlesse thou haddest gone afore *s*, and schooled vs *t*, who would care to follow? how many would abide not only behind, but a great way off also, if they had not these thy noble examples before their eyes?

And hearing such cómandements and signes, and yet are luke-warme: what would we do if we had not such a light giuen to vs to follow thee?

q Ro.5.29
1.cor.10.6
r Ioh.14.6
s Ioh.14.2.
19
Ioh.15.18
t Io.16.32.

CHAP. XXII.

Of long suffering, and who is patient indeed.

LORD.

VVHat is that thou sayest my Sonne? cease to complain. Beholde how both I *a*, and other Saints *b* haue suffered: Thou hast not 12.13.

a Heb. 12.
b Heb. 11.
32. &c.
Heb.6.

c He. 12.4. not as yet reſiſted vnto bloud *c*.

Little is it which thou ſuffereſt, being compared with them who haue ſuffered ſo much, ſo mightily beene tempted, ſo grieuouſly afflicted, ſo many wayes tried and exerciſed *d*.

d Heb. 11. 34. 35. 36 37.

And therfore call ſuch into mind as haue indured more troubles: ſo ſhalt thou more eaſily beare thine owne. And if thine ſeeme not light, looke whether impatience doe not cauſe thee to thinke ſo: but be they ſmall, be they great, indeuour thou to beare them patiently *e*.

e 1 Co. 6.4 Iam. 1.2.3

For the more patience thou ſhewſt, the more wiſely thou doeſt; the more fauour thou ſhalt get, the more eaſily thou ſhalt bear aduerſity, being both in mind, and cuſtome, not ſlothfully prepared hereunto *f*.

f Ro. 5.3.4

And ſay not, I neither can nor may ſuffer this at his hands; for hee hath iniured mee greatly, and accuſed me of thoſe things, which I neuer thought of: if any other had dealt ſo with me, I could yet haue put vp ſuch things, as I ſee might reaſonably bee put vp. I ſay, vſe not theſe ſpeeches, for they are fooliſh cogitations, ſuch as neither weigh the worthineſſe of patience, nor the reward due for the ſame,

same g, but respect persons rather, & iniuries receiued h.

g Ia.1.12
h Mat.5. 43.44.&c.

Hee is not truly patient, that will bear but with whom he list, and what he list. But he is patient indeed that weigheth not who molesteth him, whether his better, or his equall, or his inferior, whether he be good and godly, or wicked & vngracious; and howsoeuer he be iniured, and whensoeuer, hee taketh it in good part, as sent from God, & puts it in his winnings: for the smallest thing that is beeing suffered for Gods sake, shall haue a great reward i.

i Mat.5. 11. 12

Wherefore be thou girded k vnto the battel, if thou wilt haue the victorie. Vnlesse thou striue, thou shalt neuer obtaine the crowne of patience l. So that, if thou wilt not suffer, thou refusest to be crowned, but if thou desire to bee crowned, striue manfullie, and suffer patiently the brunt of the battell m. For neither quietnesse without labour, nor victory without fighting is obtained n.

Rom.8.18
Phil.1.12. 13.&c.
k Eph.6.14
l 2. Ti.2.5
m Psa.7.14 and 31.24
n 2 Ti.2.5.

SERVANT. O my Lord, grant that through thine assistance I may do that, which of my selfe me thinks I cannot do o. Thou knowest that otherwise I can but suffer little, & euen by

o 2 cor.3.9

by a ſmall puffe of aduerſitie, am eaſily ouerthrowne.

p Pſal. 119. 67. 71. Rom. 5. 3. &c. Iam. 1. 2. 3

Grant that all trobles for thy name ſake may be welcome to me, and wiſhed for: for to ſuffer, & to be afflicted for thee, is very good for my ſoules health *p*, Amen.

CHAP. XXIII.

A confeſsion of mans weakeneſſe and miſery.

SERVANT.

I Will confeſſe my ſinnes and wickednes vnto thee, O Lord *a*.

a Pſa. 32. 5

Oftentimes a ſmal thing brings me downe, and troubles me. Sometime I determine to play the ſtout champion: and by & by with a light tentation I am ouerthrowne. Now and then of a ſmall thing ariſeth a grieuous tentation, and when I think I am ſafe, vnwares many times I receiue the foile.

Wherfore Lord behold mine humility and frailty which is well knowne to thee. Haue mercy on me, and deliuer me out of this mire *b*.

b Pſ. 61. 12

This dooth vexe me at the very hart

heart, and confounds me in thy presence, when I see how fraile I am, and weake to resist affections: which albeit they draw mee not altogether to assent *c*, yet they disquiet mee greatly by their sore assaults, and make mee weary of my life, they fight so within mee.

c Ro.7.15. 16.17.24

And hereby more euidently I perceiue mine owne infirmitie, in that I see wicked cogitations do more easily inuade, than forsake me.

Oh that thou most mighty God of Israel, and louer of godly soules *d*, oh that thou wouldest beholde my paine and griefe *e*, and prosper mine endeuours.

d He. 4.15

e Psal.25. 16

Strengthen me with courage from thine holy heauens, that the olde man, euen the miserable flesh, not plainely as yet made subiect to the Spirit *f*, get not the vpper hand *g*, whom as long as wee liue in this wretched world, wee must resist *h*. I call it wretched, because therein all things are full of snares, & enemies *i*. For tentations com vpon tentations: yea, while one conflict is a making, others come on the neck of them vnlooked for *k*.

f Rom.8.5

g Ro.6.12

h Gal.5.16 17.

i Iob. 14.1 21.

1 Pet.5.8

k Iob 7.13 14

So then, can this life be loued which hath

hath so much gall therin, and is open
l Iob 5.7 to so many troubles, & miseries *l*. Or
can it be called a life, which causeth
m Iob 10. 17 so many deaths, and plagues *m*? And
yet notwithstanding all this, it is lo-
n Mat. 7. 13 Luke 13 23. 24 ued, and many seeke for pleasure in
the same *n*.

The world is many times dispraised
o Ioh. 2. 17 becaus it is deceitfull, and vaine *o*:
p 1 Ioh. 5 19 and yet it is hardly forsaken, the de-
sires of the flesh beare such a sway *p*.
For in very deede some things pro-
uoke to loue, other to abhorre the
same. To loue it, the lust of the flesh
q 1 Ioh. 2. 10. & of the eies with the pride of life *q*
r Io. 19. 20 Luk. 16. 25 will allure; to abhor it, the paines and
euerlasting miseries to come *r* may
cause.

But, alas, vile pleasure subdueth the
minde addicted to the world: so that
to feed the senses, it thinketh it a pa-
stime, hauing neither seen, nor tasted
s Psa. 34. 8 *t* 1 Cor. 2 9. 10. 14 the sweetnesse of the Lord *s*, nor the
inner comfort of vertues *t*.

But they, which vtterly contemne
the World, and study vnder holie
discipline to liue vnto GOD, they
both knowe the heauenly comfort
promised vnto such as forsake them-
u Lu. 9. 23 Ioh. 16. 33 selues *u*, and also perceiue how la-
mentably the world doth erre, and
lies

lies in the wickednesse x. x 1 Ioh.5 19

CHAP. XXIIII.

That we must repose no confidence in any creature, but in God alone.

SERVANT.

O My Soule a, trust in the Lord in all things, and aboue all things, for hee is the euerlasting rest of the godly b. a Psa.16.9. b Psal.132 14

Giue me grace, O sweet Iesu, O my God, to rest in thee aboue all things in the world; aboue all health and beautie; aboue all honour and glory, aboue all power and dignitie, aboue all knowledge and dexteritie of wit, aboue all cunning and riches, aboue all mirth and ioyfulnes, aboue all praise, all fame, all sweetnesse, all pleasure, aboue all hope, all promise, and all merit, aboue all desire, all gifts, all rewards which thou canst giue and poure out, aboue all ioy and iollitie which the mind can feele, and conceiue; finally, aboue all Angels and Archangels, aboue all the hoast of heauen, aboue all things visible & inuisible, aboue all things which thou

c Mat. 10 37. 38. 39. & 19. 27 28. 29. Ro. 18. 35 38. 39 1 Ioh. 2. 15 thou art not c, O my God.

For thou, my God, thou art best of all; thou alone art almightie, thou alone art plentifull, thou art most sweet, and thou art most comfortable; thou art most faire, most louely, most noble, and most glorious d.

d psa. 36. 5 &c. Psal. 42. 1. In thee are, haue beene, and vvill bee euermore all good, and perfect things; and therefore both little is it, and lesse then thy selfe, whatsoeuer thou giuest mee besides thy selfe, or openest and promisest of thy selfe not seene, neither perfectly attayned.

For my minde will neuer be at quiet, not content with that is present, vntill, hauing passed ouer all gifts and worldly things, it rest in thee e.

e psa. 116. 7

O Christ my sweet spouse and Sauiour, ô most faithfull louer, Lord of the whole world f, ô that I had the wings of true libertie, that I might flie vnto thee, and rest in thee g!

f 1. Ti. 6. 13 Reu. 1. 15.

g Psa. 55. 6

O when shall I be mine own man, and beholde how sweet thou art, my Lord, my God h, when shall I winde my selfe wholly into thee in such sort, that for the intire good will I beare thee, I may not knowe my

h Psa. 34. 8

my selfe, but thee alone after an incredible manner, knowne but vnto few *i*. *i* Psa. 17.15

Now oftentimes I sigh *k*, & beare my wretchednes with griefe, because much euills rush vpon me in this vale of miseries, the which many times trouble me, and grieue me, and ouershadow mee, and hinder me, yea they distract & withdraw, and so intangle mee, that I can haue no free accesse vnto thee, nor inioy thy louing embracements in the presence of thy blessed Saints *l*. *k* Ro. 7.24 *l* 1 Cor. 13 12.

O my God, let my so manifold sighes & sorrowes of minde, which I feele in this world, moue thee.

O Iesus, the brightnesse of eternall glory, and comfort of the wandering soule, my mouth is with thee that cannot speake, and in silence *m* doe I speake to thee. *m* Esa. 30 15

How long wil my Lord deferre his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer me from all trouble *n*. *n* Psa. 40.7

Come Lord Iesus, come *o*. For lacking thee, I am no day, no houre in quiet, because thou art my ioy, without whom my table is empty. *o* Reue. 22. 20. 27. Psal. 130. 5. 6. 7.

I am a caitiue, and I know not how kept in prison, and kept downe with
p Rom. 7. 23. 24 fetters *p*, & so shall be, till thou comfort me with the light of thy presence set me at liberty, & shew me a friend-
q Ro. 8. 2 ly countenance *q*.

Let others seeke in steede of thee what they will, nothing either doth or shall please mee, but thou, my GOD, my hope, and eternal salua-
r Psal. 13 and 16. tion *r*.

I will neuer bee silent, I will neuer
1 Sam. 22 cease to pray *s*, vntill thou put away
s Luk. 11. 9 10. all displeasure, & speak to me againe.

LORD. Loe, because thou calleſt
Lu. 18. 17 for mee, I am come: thy teares, thy groning, thy humilitie, and heartie sorrow haue moued me so to do.

SERVANT. O my lord, throgh the desire I haue to inioy thee, I who am ready to renounce all things for thy sake *t*, haue called thee. But thou
t phi. 3. 7. 8 first diddest stirre me vp to seeke thee *u*; for which thing, O Lord, I yeelde
u Lu. 10. 22 thee humble thanks, who of thy great goodnesse, hast bestowed so singular a benefit vpon me.

Now what remaineth, but that I
x Psa. 78. 8 Psa. 119. 5. humbly submit my selfe to thee *x*, being alwaies mindfull of my sinnes,
y Psa. 119. 19. and vilenesse *y*?

For

For among all things either in heauen or earth, none is like vnto thee *z*. Thy works are exceedingly good *a*, O Lord, thy iudgements are true, & all things are guided by thy prouidence *b*.

Wherefore praised and magnified be thou, O wisdome of the Father *c*; and thou my soule *d*, & mouth, with all creatures of the world *e*, extoll and glorifie him for euer.

z Ps. 35.20 & 71.19 & 89.18 & 86.8.
a Gen. 1.31
b Ps. 119.12
c Math. 6. 16. &c. 1 cor. 1.14 Colos. 2.3
d Psa. 146. 1. 2.
e ps. 150. 6. & 148. 1. &c

Chap. XXV.

Of the continuall calling into mind the infinite blessings and benefits of God.

SERVANT.

O LORD open thou the eyes of my vnderstanding *a*, and teach mee to liue according vnto the rules of thy law.

Grant that I may know thy will, and with great reuerence and painefulnesse, call thy manifolde benefits bestowed both vpon mee, and all men into minde, that so I may render

a Psal. 119. 18.

der due praise vnto thee for the
b Psa. 26.7 same *b*.

Albeit to say the truth, I cannot sufficiently commend thee for the
c Ecc. 18.4 least of all thy benefits *c*: yea so vnable am I to extoll thee duly for them
d Psa. 40. 5 *d*, that when I consider thy liberality, I am vtterly dismaide at the greatnesse thereof.

For whatsoeuer wee haue, belonging either to the body, or the soule, outwardly, or inwardly, naturally or otherwise, they are thy benefits, and commend thy bountifulnesse, and li-
e Psal. 33 6. &c. beralitie *e*, of whom wee haue receiued all good things *f*.
1 cor. 12.8 And although some haue mo than
f Iam. 1. 17 others, yet all is thine *g*, and without
g Mat. 25. 14. &c. thee, euen the least thing cannot bee attained *h*.
h Ioh. 3.27 Now if any haue receiued greater gifts, he cannot bragge of his owne merit, nor extoll himselfe aboue o-
i 1. Cor. 4. 6. 7. thers, nor despise his inferiour *i*. For by so much is a man greater & better,
k Mat. 11 29. by how much hee ascribeth lesse to himselfe *k*, and is the modester in
l Mat. 23. 11. 12 Luk. 18. 13. 14 yeelding thanks. And the more vile and vnworthy a man iudgeth himselfe the more capeable is he of greater things *l*.

Again

pend vpon thee, to call vpon thee zealously, and patiently to expect thine heauenly comforte. c Psa. 27.4

CHAP. XXVIII.

A prayer vnto almighty God, to haue the eyes of our vnderstanding opened.

SERVANT.

O Sweet Iesu, lighten mee with the brightnes of thine eternall light, driue all darknesse as it were, from the mansion of my soule a. a Iohn 8.12.

Suppresse those wandring thoughts, and breake in peeces those violent tentations.

Fight thou courageously for my defence, and vanquish cruill beasts, to wit, the inticing desires of the flesh, that by thy power I may get peace, & sing out thy praises in the holy court of my soule.

Rebuke the vvindes b, and tempest, commaund the Sea to be quiet, bid the North wind not to rage, and there will be great calmenesse. Send thy light, & truth c, which may lighten the earth: for I am rude earth, b Mat.8.26. Luk.8.24 c Psa.43.3

good for nought, vntill thou enlighten me.

Poure out thy fauor frō aboue, repleniſh my ſoule with thine heauenly grace; & miniſter the water of godlineſſe, wherewith the vppermoſt part of the earth being watred, may bring forth good, or the beſt fruit rather.

O Lord, lift vp my mind, which is preſſed down through the waight of ſinnes, & ſtirre vp the ſame whollie to the deſire of celeſtiall things; that hauing taſted the ſweetnes of ſpirituall happineſſe, it may greatly grieue mee euen to thinke of this world *a*. Take me, or pluck me rather from all momentary pleaſure of earthly things: for no creature can either quiet, or comfort my mind *e*.

a Phi. 3. 8. Col. 3. 1. 2.

e Ioh. 16. 33.

Ioine me to thee by an indiſſoluble band of good wil. For thou alone doeſt ſuffice thy friend, & without thee all other things are vaine *f*. Amen.

f 2 Thes. 2. 16. 17. Col. 3. 2

CHAP. XXVIII.

That wee ought not curiouſly to enquire how other men doe liue.

THE LORD.

MY Son, be not curious, neither haue thou vaine cogitations in thy minde. What is this or that vnto thee?

thee? follow thou mee *a*. For thou needest not care what maner of folks others are, either what they doe or speake *b*.

Thou art not appointed to pleade for other men, but thou must answere for thy self *c*. Why then medlest thou with that which nothing toucheth thee?

It is I which knowe all, and see all what soeuer is done vnder the coape of heauen *d*: yea, I know how it goeth with euery man, what hee thinks, what he would, & whither his counsel tendse.

And therfore commit all things to me, be thou quiet, & let troublesome people alone in their dooings. For they shall one day yeeld an account of all their deeds, and sayings, neither can they mocke me *g*.

Wish thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good will of men. For these things do but distract the minde sundry waies, and repleniſh it with blacke cloudes of darknesse.

Wouldest thou diligently attend my comming, and open the doore of thy mind to let me in, then would

a Io.21.22
b Math.7 1.2.&c.
c Mat.25. 20.21.&c 1 pe.4.4.5. Gala.6.5. Reu.21.22
d Mat.15.2
e Psa 7.9 Heb 4.13. Reu.2.23.
f Ro.14.12
g Gal.6.7
h Cant.5.2 Reu.3.20

I gladly speak, and reueale my secrets vnto thee.

Chap. XXX.

Wherein the true peace and profiting of the minde doth consist.

LORD.

a Io.14.27

MY Sonne, thus I haue said *a*: Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

All men desire peace: but all men care not for those things which belong vnto the right peace *b*.

b Lu.19.42

c Psal. 118 130 Mat.11.29

My peace dealeth with such as are modest, and meeke in heart *c*. Thy peace doth consist in long suffering, which thou maiest enioy plentifully, if thou wilt harken vnto me, & follow my sayings *e*. Wherfore in all things consider what thou doest, and what thou speakest, and let this be thy chiefest care, how thou maiest please me *f*, and besides me, take pleasure in nothing *g*.

d Lu.21.19 Ro.2.7.10 e Psal. 119. 1.2.

f Col. 1.10 Eph. 5.10. g Ier.9.23. 24.

Of other mens sayings & doings iudge not thou rashly *h*, neither intrude thy selfe into another mans charge

h Mat.17 1.&c.

charge *i*: so shalt thou either little, *i* 2 Thes. 3
or very seldome be troubled. 11

For thou canst not be voide of all
trouble, liuing in this world *k*: to feele *k* Io. 16. 33
no vexation either in minde or body,
is peculiar to the Saints in Heauen,
which enioy euerlasting rest *l*. *l* Io. 16. 29

So then, thinke not that thou hast Reu. 12. 4
found true peace, if thou feele no ad-
uersitie *m*; or that all is well, if thou *m* 1 Cor. 4
haue none enemy; or that thou art 8. &c.
in good state, if thou enioy prosperi-
tie *n*: neither deem that thou art some- *n* 1 Thes. 5
what, or highly in my fauour, though 2. 7
thou remainest where great exercise
of religion is: yea, or tastest the
sweetnes of the same *o*. For, by these *o* Mar. 14
things a true louer of godlines is 10. 18. 12.
not knowen, neither doth the profi- 20
ting and perfection of a man consist
in these things.

Wherein then? namely, in submit-
ting thy selfe whollie to the will of
God: and in seeking thy selfe in no-
thing *p*, be it little or much, neither *p* Rom. 12
now nor hereafter, but alwaies both 16.
in wealth and woe keeping one man-
ner of countenance with thanksgi-
uing *q*, waying euery thing in equall *q* Phil. 4.
balance. 11. 12.

Finally, if thou shewe thy selfe so

valiant, & constant in faith, that when inward cõsolation is withdrawn, thou canst addresse thy selfe to suffer great
† Rom. 5. 3. 4. 5. things r, and yet for all that refraine from praising thy self vainly for thine
Iam. 1. 3. holinesse & zeale s, doubtlesse thou
s Luk. 18. 11. 12. shalt finde the right and ready way vnto peace t, yea and one day behold
Rom. 11. 18. 20. my countenance againe with mirth, and ioy u.
2 Psa. 42. 2. And if thou once come vnto such a
u Psal. 91. 14. 15. 16. passe, that thou canst fully & perfectly contemne thy selfe x, knowe of a
x Phi. 4. 11. 12. 13. truth, that thou shalt enioy as much peace and quietnesse, as possibly may
Colos. 3. 5. come vnto a mortall man.

CHAP. XXXI.

In praise of a quiet and free mind, with an humble petition for the attaining of the same.

SERVANT.

DOubtlesse, it is the part of a perfect man, Lord, neuer to loose the mind from the study of heauenly things; but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellence of a free minde, cleauing to no worldly thing with an immoderate desire *a*.

a Phil. 3. 8. Col. 3. 1. 2.

O most gracious & merciful God, keepe mee, I beseech thee, from the cares of this world *b*, that I be neuer too much intangled by reason of the manifold things, which this bodie needeth, nor taken with vaine delight of that which hurts the soule; nor finally broken and ouerthrowen with sorrowes.

b 1 Ioh. 2. 15. Math. 6 25. 26. &c 1 cor. 7. 21

I say, not from those things which the vaine world doth greedily hunt after *c*, but from those miseries, which suppresse the mind of thy seruant by a common and penall curse of mortality, and so withdraw me that I cannot enter when I would into the freedome of the spirit *d*.

c 1 Ioh. 2 16

d Rom. 7 16. 17.

O my God, which art sweetnes vnspeakable, make all fleshly ioy, which withdraweth mee from the loue of eternall things, and intiseth with the beholding of (I cannot tel what) present and pleasing goodnes, make this ioy to bee grieuous and odious vnto mee *e*.

e Gal. 6. 14

Let not flesh & bloud, ô my God, let not flesh and bloud ouercome me *f*, let not the world and the vaine-glory

Phil. 3. 7. *f* 1 Ioh. 2 15. 16

g Ioh. 12 22. glory thereof deceiue mee *g*; let not Satan by his subtiltie supplant me *h*.
h 1 pet. 5. 8 Giue me strength to resist *i*, pati-
i 1 pet. 5. 9 ence to indure *k*, constancy to perse-
k Eph. 3. 16 uer vnto the end *l*.
17. Grant me for the comforts of this
Ro. 12. 12. world, the most comfortable oynt-
l Ma. 24. 13 ment *m* of thine holy Spirit, and for
Reu. 2. 7. the lust of the flesh poure on mee the
m 2 Cor. 1 loue of thy name *n*. The very meate
21. and drinke, and apparell, with other
n Iam. 4. 4. things necessary for the nourishment of the body, are euen burdensome to
o 1 Cor. 7 a feruent spirit *o*. Giue grace that I
32. 33. 34 may vse these things moderatly, and neuer be snarled with an ouer-great
p Mat. 6. 25 desire of them *p*.

All things are not to bee reiected, for then nature would decay: againe, to couet superfluous and euery pleasant thing, thy sacred commaundements doe forbidde; for so the flesh
q Rom. 8. 8 Gal. 5. 16. would insult ouer the spirit *q*. Where-
17. fore betweene these things let thine hand direct me, and teach me to doe nothing out of measure, Amen.

CHAP.

CHAP. XXXII.

That selfe loue is the cause of perdition.

LORD.

MY Sonne, thou must buy the whole, with the whole, & keepe back nothing of thy selfe *a*. For know this, selfe loue doth more hurt thee *b* than any thing besides: and according to thy loue, euery thing dooth more or lesse cleaue vnto thee. So that if thy loue be pure *c*, simple, and godly, thou shalt bee quit from the bondage of things.

Couet not that, which thou maiest not haue *d*: and haue not that which may hinder thee, and depriue thee of the liberty of mind *e*.

It is maruellous that thou dooſt not whollie commit thy selfe to me with all that thou hast, or canst desire. VVhy dooſt thou vainely consume thy self with sorrow? Why doest thou wearie thy selfe with superfluous cares *f*? Shew thy selfe obedient to my will, and I will see that none hurt come vnto thee *g*. But if, to attaine

a Mat. 19. 21. 28. 29 Luk. 9. 23. 24.
b Mat. 7. 3. 4. 5. & 19. 22
c Ioh. 2. 17
d Ex. 20. 17 Rom. 7. 7
e Gal. 5. 16. 17.
f Psa. 42. 5. and 43. 4
g Mat. 6. 33.

profit.

profit, and to inioy thy desire, thou apply thy selfe to seeke things, and mind to change thy soile, looke neuer to be at quiet, or free from care. For in euery thing thou shalt wish some thing, and in no place looke for perfect peace.

Therefore euery thing doth good, but not euery thing which wee haue gotten, and mightily heaped together, but contemned & cut from the mind by the roots *h*: which I would not should be vnderstood of monie, and riches only, but also of the desire of honour and vaine glory, all which doe perish with the world *i*.

h Ph. 3.7.8

i 1 Io. 2.17 1 cor. 7.31

The place also doth small defend, if zeale of the spirit be lacking *k*, neither can that outward peace long cõtinue *l*, if it be not grounded vpon a stayed minde: that is, vnlesse thou depend vpõ me, though thou change thy soile, thou shalt not better thy selfe. For when occasion doth arise, and is receiued, thou shalt finde not onely those things which thou didst shun, but a great deale more.

k Gal. 5.22

l Ioh. 1.42

CHAP.

CHAP. XXXIII.

A prayer to obtaine the puritie of minde and heauenly wisedome.

SERVANT.

STrengthen mee, O God, by the grace of thy holy spirit *a*, confirm the inner man, that my mind may vtterly be voide of all vaine cares *b*, & griefe, and I neuer drawen away with the desire of any thing bee it vile or precious, but may count both my selfe *c*, and all other things euen corruptible *d*: forasmuch, as nothing vnder the Sun continueth euer *e*, but they are all vaine, and vexations of the spirit *f*. Hee who thus thinketh, is most singularly wise.

O Lord, giue me heauenly wisedome *g*, which may teach mee to seeke *h*, and finde thee aboue all, to fauour thee *i*, and to loue thee *k*, aboue all, and to take other things as they are in themselues; according to the order of wisedome *l*. Giue mee grace both wisely to auoyde flatterers *m*, and patiently to beare my foes *n*. For neither to be moued with euery

a Eph. 2. 16
b 1 co. 7. 32
c Luk. 2. 23
d Phil. 3. 8.
e Ecc. 1. 34
1 Ioh. 2. 17
f Eccl. 2. 11. &c.
Eccl. 2. 26
Wisd. 9. 4
Iam. 1. 5
g Mat. 6. 33
h psal. 34. 8
Mat. 22. 37.
Mar. 12. 29. 30
i Lu. 10. 27
k 1 Cor. 7
29. 30. 31
l Pr. 2. 16
& 5. 3. 4
& 9. 5.
m 1 pet. 2.
21. 23. and
1 pet. 3. 8. 9
Pro. 16. 32

h Pr. 14. 29 euery blaſt of words *o*, nor to liſten
p Ecc. 7. 28 to the flattering Mermaid *p*, is doubt-
Pro. 6. 20 leſſe a great part of wiſdom; and the
&c. 24 ready way to goe forward ſafelie in
our iourney begun.

CHAP. XXXIIII.

Againſt ill tongues.

LORD.

MY Son, take it not grieuouſly, though ſome conceiue, & ſpeak
a Mat. 5. 11 amiſs of thee *a*: but thinke worſe of
thy ſelfe then they do, & beleiue that
b Lu. 18. 13 none is more weake then thy ſelfe *b*.
If thou tread the ſecret path of ver-
tue, thou wilt not greatly weigh fly-
c Pſ. 56. 11 ing words *c*.
It is no ſmall wiſdome in aduerſity
d pſ. 112. 7 to be ſilent *d*, to turne vnto mee, and
Eſa. 50. 15 not to be diſturbed whatſoeuer men
Luk. 21. 19 do think. Thy peace muſt not depend
vpon the ſpeech of men: for thou art
one manner of man ſtill, ſpeake they
ill, or ſpeake they well of thee: but in
me, in mee, I ſay, true glory, and true
e Io. 16. 33 peace dooth conſiſt *e*, the which he
ſhall mightily enioy, who neither de-
f Mat. 10. 28 ſireth to pleaſe men, nor feareth their
diſpleaſure *f*.

Of

Of vntemperate loue, and vaine feare, all vnquietnesse of minde, and distracting of the senses do arise g. g Mat. 20 21. 22

CHAP. XXXV.

How we ought to call vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name O Lord, for euermore, whose will it is, that I should be tried with this affliction *a*: which of my selfe I cannot escape, but am to flie vnto thee, requiring thine assistance *b*, and to turne it to the best. *a* Ia. 1. 12 *b* ps. 71. 2. 3

O Lord now am I in trouble, & my minde is grieuously vexed through my present misery.

And therfore, O most deare father, what shall I say? I am intrapped on euery side: deliuer me frō this houre, wherinto I doubtlesse came, that thou therby mightest purchase great praise both for bringing me so downe, and deliuering me againe c. c Psal. 22 23. 24.

O Lord, I beseech thee deliuer me from this euill, me poore and needy soule *d*, knowing not whether to turn my selfe without thee. *d* Psal. 40 17.

In

In like sort, ô Lord, giue me patience now *e*, helpe me, ô my God, so will I not feare, bee I neuer so grieuously afflicted *f*.

e He. 12.1 and 10.36
f Ps. 50.11 Act. 5.41

And now in these my troubles, what shal I say? Euen thy wil be done Lord *g*: I haue deserued this affliction and punishment *h*, and therefore must of necessity beare it (God grant that patiently I may doe so) till after these stormes faire weather comes againe.

g Mat. 6.10
h Psa. 69.5

I know right wel thou canst by thy almightinesse either altogether remoue away this tentatiō or mitigate the rage therof, that I faint not vtterly as often heretofore thou hast done *i*, of thy great mercy towards mee, ô my God. And the more troubles suppresse me, the more sweetly shall I be refreshed with the helpe of thine almightie right hand.

i Psa. 77.1 2.5.6.&c

Chap. XXXVI.

Of calling for Gods assistance, and hope to recouer his fauour againe.

SERVANT.

MY Sonne, I am that Lord euen the strengthener of men in the day of trouble *a*, vnto whom thou must make recourse as often as it goes

a Nah. 1.7.

goes not well with thee.

But thou feelest not my heauenlie comfort, becauſe thou turnest not thy ſelfe with ſpeed vnto prayer *b*.

For before thou makeſt any earneſt prayer vnto mee, thou ſeekeſt much comfort elſe-where, and takeſt pleaſure in outward things; which doe thee ſmall good, vntill thou perſwade thy ſelfe indeede, that I it is who deliuer ſuch out of trouble as put their confidence in mee *c*, & without mee no helpe is auaileable *d*, no counſell profitable *e*, no phyſicke durable *f*.

But now hauing taken courage vnto thee after ſtormes, wexe thou ſtrong againe in the light of my mercy. For I am ready, ſaith the Lord, not only to reſtore all things to their integrity, but alſo mightily to renue them *h*.

Is there any thing too hard for me *i*? Or am I like to them which keepe not promiſe *k*? Where is thy faith? Stand conſtantly, and perſeuer: ſhew thy ſelfe a patient and valiant man, and doubt thou not, but in due time thou ſhalt finde comfort.

Wait *n*, waite, I ſay for mee, and I will come and heale thee. It is tenta-

b Pſa. 50. 15 Pſa. 86. 1. 2. &c.
c Pſa 33. 8 and 27. 14 and 13. 24
d Pſa. 33. 16. 17. 18
e Iob. 5. 13 Pſal. 23. 4.
Luk. 8. 43.
g Reue. 22. 7.
h Reu. 21. 1 2 Pet. 3. 13 Iob 9. 4. 5 6. &c.
k 1 Kin. 8 23.
Tit. 1. 1. 2
l Mat. 24 23.
m pſ. 27. 14
1 Cor. 13.
n Pſa. 37. 3.

tion 7. 34.

tion that troubles thee, & vaine feare which terrifies. What good doth care of future chances, but euen bring sorrow vpon sorrow *o*? The day hath enough with his owne griefe *p*. A vaine thing it is, and to no purpose, either to bee sadde or to reioyce for things to come, which perhaps will neuer come to passe.

o Mat. 6. 25. 26. &c Pro. 10. 22
p Mat. 6. 34

But man with such imaginations may be deceiued: albeit so easilie to be carried away with the tentation of the enemy, is an argument of a faint hart, & litle faith *q*. He weigheth not whither he illude and deceiue a man, with true things or with false; whether with the loue of present *r*, or feare of things to come.

q Mat. 14. 31
r Mar. 4 8. 9 Luk. 4. 6. 7

Wherefore neither be thou troubled in minde, nor feare; trust onely in me, and repose confidence in my mercy *s*.

s Psa. 27. 1 & 28. 7. & 34. 22. and 115. 11.

Many times thou thinkest I am far off, when indeed I am at hand *t*: and when thou supposest that all is gone, many times thy gaine comes rolling in *u*. So that all is not lost though thou sustaine aduersitie.

t Psal. 119. 151. 153
u 1 Cor. 10. 13

According to the sense of present miseries, thou must not iudge, neither when any mischaunce happe-

x Ia. 1. 12

neth

called ſpirituall, that with ſuch care and ſtudy wee ſeeke after vile and vaniſhing things *u*, and ſo ſeldom call our wits together to thinke vpon the matters of ſaluation *x*; Yea, after a little conſideration, we by & by burſt out againe, and wey not our deeds any more in the balance *y*.

Where our affections bee *z*, vvee mark not, and that all which we haue is vnpure *a*, we lament not.

For euery man hath corrupted his waies, which was the cauſe of ſo great a floud in the old world *c*.

So that the affection within, being vnpure, needs muſt the actions proceeding from the affections, which ſhewe the want of ſtrength, be vnpure *d*. For of a pure minde the fruite of a good life doth proceede *e*.

Inquiry is made, how much a man doth: but how zealouſly it was done, no conſideration is had.

Whether he be rich, or ſtrong, or faire, or ſtout; whether he can write vvell, or ſing well, or play well, wee enquire: but how poore in ſpirit he is *f*, how patient and meeke *g*, how religious and ſpirituall, many will not tell.

Nature beholdeth the outward

u Mat.9.19 Ezec. 34.2 1 Pet.5.2
x Col.3.2
y Reu.3. 17.18
z Mat.6.21
a Eſa.6.46
b Ro. 3.10 11. 12 Pſa.14.1.3
c Mat.24 37.38.39 Luk.17. 26.27.
d Math.6 22.23.and 12.33.35
e Lu.6.45
f Math.5.5
g Mat.11.29

parts of man *b*, Grace respecteth the inward *i*: that commonly is deceiued *k*, this hath her trust in God *l*, that she may not erre.

Chap. XXXVIII.

That we must deny our selues, and renounce vtterly all carnal desires.

LORD.

MY Son, thou canst not come vnto perfect freedome, vnlesse thou vtterly deny thy selfe *a*.

As many as are couetous *b*, as many as loue themselues *c*, as many as lust *d*, as are curious *e*, busie bodies *f*, desirous alwaies of pleasure, not of Iesus Christ *g*, attempting that which is not *h*, (for whatsoeuer is not of God, will come to nought *i*) are captiues and in bondage vnto Satan *k*.

Take this for all: Forsake all, and finde all *m*. Forsake thy desire *n*, and finde rest *o*. Meditate hereof continually, and when thou hast fulfilled all, thou shalt vnderstand.

SERV. O my Lord, this can not.

b Ioh. 7. 24 and 8. 15
i Iam. 2. 5. Ioh. 8. 16
k Iam. 2, 6
l Psal. 116. 7. 89
a Luk. 9. 23
b 1 Cor. 6. 9. 10
c Esa. 5. 23 2 Tim. 6. 8 9. 10.
d Iam. 1. 13. 14. 15
e 2 Pe. 2. 11
f 1 Ti. 1. 4
g 1 Pe. 4. 15
h Lu. 16. 25
i Psal. 2. 1. &c
k Acts 5. 38 39, Rom. 6. 12. 13. 14
l Luk. 9. 2
m Mat. 16. 27. 28. 29.
n Ma 8. 34
o Ma. 10. 39

not be done in a day, neither is it a play for children: but therein briefly the whole perfection of a godly man is comprehended.

LORD. Sonne, change not thy mind for all that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things *p*, and at the least in desire sigh after them. *p* Phi.3.13 14.15

O that thou wert come vnto that passe that thou couldest not loue thy selfe, nor disobey mee *q*: then would I like thee well, then shouldest thou lead thy life in ioy and quietnesse *r*. *q* Rom.12 1.2. *r* Leu.26.3

Thou hast as yet many things to be forsaken, the which vnlesse thou altogether yeeld vp to mee, looke not to attaine the end of thy desire. 4.&c. Deut.28 1.2.&c.

I counsell thee to buy of me gold tried by the fire *s*, that thou maist be made rich, I meane celestiall wisedome, which treadeth all abiect and vile things vnder feet. *s* Reu.3.18

Cast away the wisedome of this world *t*, that is, cease to please, and flatter thy self after the fashion of the world *u*. *t* 1 Co.1.26 *u* 1 Ioh.2 15.16

I tell you, the most vile things must bee bought with precious things *x*, and such as are of greatest account *x* Mat.13 44.45.46

among men. For the true wisedom of God, which dooth not arrogate much to it selfe y, nor desireth to bee greatly accounted of in this world z, which many commend in wordes a, but dissent therefrom in deeds b, seemeth but a vile c, and base thing, and therefore is not thought vpon vvelnigh: and yet for all that it is the pretious treasure d, and the pearle hidden fro many.

y 1. cor. 13 14.
z Mat. 12 29.
a Math. 7 22, 23
b Mat. 23, 3
c 1 Cor. 1 20, 21
d Mat. 13 44. 45. 46

Chap. XXXIX.

The mutability of mans hart, and of thinking vpon God, in and afore all things.

LORD.

MY Sonne, beliue not the affection, which mooueth thee at this time, for speedilie it vvill change.

For so long as thou liuest, thou shalt be subiect to mutabilitie, euen perforce: and be now merry, now sad, now quiet, now troubled, now zealous, now colde; now earnest, now retchlesse; now graue, & by and by light of behauiour.

Notwithstanding, the wise man rightly

rightly instructed in the spirit, standing fast vpon these mutable things, not regarding what hee feeleth in himselfe, or on what side the wind of instabilitie doth blowe, but how hee may bring his purpose to a right and blessed end *b*.

b Psa. 16.8

For so it falleth out, that one and the same man may abide vnmooued *c*, among so manifold euents, if the single eye of his minde bee directed continually vpon me.

c Psa. 112. 6.7.8.

And the more pure the eye of his mind is *d*, the more constantly doth he abide in the midst of stormes *e*. But many haue this sight of theirs troubled, so that easily they looke vpon euery pleasure obiected: and hardly can one be found without all blemish of selfe loue *f*.

d Mat. 6. 22.23.

e Act. 5.41

f 1 Cor. 13

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onely, but that they might see Lazarus *g*.

4. & 2 cor. 12.14.15

g Ioh. 11.9

Therfore the eye of the mind must be purged *h*, that it may bee simple, and right, and cast vpon mee, altogether, notwithstanding the manifold diuersitie of things which come betweene.

h Mat. 6. 22.23.

CHAP. XL.

That it is a pleasure aboue all pleasures, to loue God aboue all, and in all things.

SERVANT.

a 1 cor. 15 28. BEhold, my God, and all things *a*. What will I more? what more happie thing can I wish for? O sauourie and sweet word! but to him vvhich loueth the vvord, not the vvorld, nor the things in the world

b 1 Ioh. 2. 15 16. 17 *b*.

My God, and all things. To him that vnderstandeth, I haue said sufficient: and to repeate the same oftentimes, is a delight vnto him that loueth *c*.

c Rom. 8 31. 32. &c. d Psa. 104. 29. 30 For if thou be present *d*, all things bring ioy: if thou be absent, what can make merry?

e Psa. 16. 8 9 f Rom. 8 35. 36. &c. Phi. 4. 11 &c. g Phi. 2. 13 h Eph. 5. 20 Thou makest the mind quiet; and thou bringest much peace, and the ioy of heart *e*. Through thee we think well of all things *f*: and through thee *g* in all things *h* wee praise thee. Without thee nothing can like vs long; and that

that euery thing may be grateful and good, thou must blesse it with thy fauor, and season it with the sauce of thy wisedome.

What is not sauoury to him, to whom thou art sauoury *i*? Againe, what can please him, to whom thou art not pleasant?

i Psa. 34.8

But the wise of this world *k*, and such as sauor of the flesh *l*, lack thine heauenly wisedome: for in the flesh is death *m*, and much vanitie in the world *n*.

k Ro.1.22 1 cor.1.19 20.&c.
l Rom. 8.5
m Ro.8.6
n 1 Cor.1, 20.

But they are wise indeed, who follow thee in contemning the world, & in mortifying the flesh: because they are translated from vanity vnto verity & from the flesh to the spirit *o*. These relish God: and these refer all things created, vnto the laude and prayse of the Creator *p*.

o Rom.8.5
p Ps.69.34 and 149.1 2. &c.

But ods there is, and great ods too between the sauour of the Creator *q*, and of the creature *r*, of eternity, and of time, of light vncreate, and of light vnlightened.

q Ro.8.5.6
r 1 Ioh.2 15.16.17

O light euerlasting *s*, which passest all lights that are made, shine thou vpon mee, and pierce, purge, comfort, and lighten with thy brightnes euen all the inward parts of my

s Ioh.1.4.9

ſoule: reuiue my ſpirit with all the powers thereof, that I may cleaue vnto thee with a ſong of exceeding ioy.

Oh, when will that bleſſed houre come, alwaies to be wiſhed, wherein thou wilt ſo fill me with thy preſence, that thou wilt be all in all to me *t*, vntill when my ioy doubtleſſe will not be perfect *u*.

As yet the old man *x*, to my great griefe *y*, not yet wholly crucified *z*, nor yet dead *a*, is within me. As yet the fleſh luſteth againſt the ſpirit *b*, it fighteth within mee *c*, and diſquiets the kingdome of the ſoule.

But thou who ruleſt the raging of the ſea *d*, and ſtilleſt the waues thereof when they doe ariſe, ſcatter the people that delight in warre *e*, bring them downe by thy mighty power. Extend thy mightineſſe, and make thy right hand to be knowne.

For in thee, O Lord, is mine whole truſt *f*, mine only refuge is in thee *g*.

t 1 Cor. 15 28.
u Ioh. 16. 22
x Ga. 6. 14
y Phi. 1. 23
z Col. 3. 6
a Gal. 5. 17
b Iam. 4. 1.
c Pſa. 82. 9 Mat. 8. 26 Luk. 8. 24.
d Pſ. 68. 30
e Pſa. 31. 1
f Pſ. 56. 11
g

CHAP.

CHAP. XLI.

That this life is neuer free from tentation.

LORD.

LOoke not in this world to bee without troubles my Sonne *a*, but while thou liueſt, thou ſhalt ſtand in need of ſpirituall armour *b*. Thou liueſt among enemies on the right hand, and on the left, thou art aſſaulted *c*. And therfore vnleſſe thou take the ſhield of faith *d*, and the ſword of the Spirit, which is the word of God, *e* thou canſt not long be without ſome grieuous wound. *f*

Furthermore, vnleſſe thou faſten thy mind vpon me with a pure affection, to ſuffer all things for my ſake *f*, thou canſt neither ſuſtain the heat of perſecution, nor obtain the crowne of eternall life *g*. Wherefore thou muſt ouerpaſſe all things like a man *h*, and ſhewe a courage howſoeuer things fall out. For to him which ouercometh is Manna giuen *i*: but for him who ſleepeth, is miſery prepared. *k*

Now if thou ſeeke reſt in this life *l*,

a Iob 7.1
b 2 cor.10 4.5
Eph.6.10. 11. &c.
c 2 co.6.7. Mat.10.16
d Eph.6.16
e Eph.6.17
f 2. Cor.6 4. &c.
Eph.6.10
f Iam. 1.2.3
g 2 Ti. 3.7 Reu.7.3 14.15. &c.
h pſ.31.24 1 co.16.13
i Reu.3.17
k Ma.25.10 11.12.13
l Iob 16.53

m He.4.11 how vvilt thou enter into eternall
n He.10.39 rest m?
o Io.14.27 Then prepare thy self, not to peace,
and 16.33 but vnto patience n, and seeke for
p 1 Th.5.23 quietnesse not on earth, but in hea-
2 Th.3.16 uen, not amōg men, nor in the world,
Phi.4.7. but in God alone p.
q Rom.8 Thou oughtest to indure all things
35.36. &c. for Gods sake q, euen labours, griefs,
1 cor.13.7 tentations, afflictions, troubles, need,
r 1 Cor.6 sicknes, injuries, euill reports, repre-
4.5. &c. hensions, oppressions, infamie, cor-
Phil.4.11. rection, contempt r.
12. &c. For these things inuite, as it were,
s 2 Tim.2 vnto vertue; these try the young sol-
3.5 diours of Iesus Christ s; these bring
t 2 Tim.4. to the crowne of blisse t. To such a
7.8 man I will giue for his small pains an
1 Pet.5.4 eternall reward, and for temporall
u Mat.5. shame, glory without end u.
10.11, Thinkest thou alwaies to haue pro-
x Acts.5.4 sperity at thine owne desire? Looke
He.11.8.17 not for it. Mine old saints & seruants
y 1 cor.6.4 could neuer haue it, but they were
He.11.32. faine to suffer much trouble x, mani-
33.&c. fold tentations y, miserable ends z,
z Ma.14.10 which they indured patiently a, tru-
He.11.37. sting rather vpon God, than vpō man
a Reu.7.13 b, & counting the afflictions of this
b Isa.56.11 present time, not worthy that glory
c Ro.8.18 which was to come c.

Now

Now wouldst thou haue that out of hand, which so many with teares, and long troubles could hardly attaine? Hope therefore in the Lord *d*, bee strong, & giue not ouer disloyally, but valiantly imploy both thy body, and life for the glory of God *e*. I will in the end most bountifully reward thee *f*, and in thy trouble assist thee *g*.

d Ps. 27. 14. and 31. 24
1 Cor. 13. 16
e Ro. 8. 35. 36. &c.
f Reu. 2. 7. Mat. 5. 12
g Ps. 91. 1. 2.

CHAP. XLII.

Against the vaine iudgement of men.

LORD.

CAst thy burthen constantly vpon the Lord *a* my Sonne, and feare not the iudgement of man *b*, so long as thy cõscience doth not condemne thee *c*.

a Ps. 55. 32
b 1 Cor. 4. 3. 4. 5
c 2 Co. 1. 12

It is expedient, and a blessed thing to suffer on such wise *d*: neither is it hard for an humble minde *e*, and man that trusteth in the Lord, so to doe *f*.

d Mat. 5. 10
e Mat. 1. 29
30
f 2 Cor. 6. 4. 5. &c.
Phil. 2. 13

Many men say many things, and therefore little regard should be giuen to them: and to please all it is impossible *g*.

g Mat. 6. 24

And although Paul indeuoured

h 1 Cor. 4. 12. 13. &c. *i* 1 co. 9. 22. *k* 1 cor. 4. 3. *l* 1 co. 9. 22. *m* 1 cor. 3. 12. 13. *n* 1 cor. 4. 5. *o* Col. 1. 24. 1 cor. 4. 12. 1 Pet. 2. 20. 21. &c. *p* Act. 15. 13. 14. and 26. 2. 3. 4. &c. 1 cor. 9. 12. Phil. 1. 12. 13. 14. *q* Sir. 10. 11. *r* pſal. 27. 1. and 56. 4. *ſ* Ro. 14. 10. 2 cor. 5. 10. *t* 1 Pet. 2. 19. 20.

to pleaſe all men *h*, and make himſelfe all things to all men *i*, yet paſſed hee little to be iudged of man *k*.

Hee did as much as lay in him to profite and ſaue others *l*, but for all that he could not ſtay the ſlanderous tongues of the wicked *m*; and therefore committed hee his whole cauſe vnto the Lord *n*, who knew all, and againſt the ſlaunderous and backbiting ſpeeches of the vngodly hee defended himſelfe with patience and long ſuffering *o*.

Notwithſtanding ſometime he anſwered againe *p*, leaſt the weakelings through his ſilence ſhould be offended.

Why then feareſt thou the ſentence of a mortall man, who being aliue to day, may be dead to morrow *q*?

Feare God, and thou wilt not feare man *r*.

What hurt do any mans words and iniuries to thee? Nay, himſelfe hee hurteth rather; and ſhall not eſcape the iudgement of God, whoſoeuer he be *ſ*.

Haue thou God alwayes before thine eyes, & contend not with quarrelling words. And though now thou bee without cauſe defamed *t*, take it

not

not grieuously, neither by impatiency diminish thy reward *u*, but rather cast the eyes of thy mind vpon me in heauen, who both can deliuer thee from all infamy, and iniury of men *x*, and will reward euery one according to his workes *y*.

u Mat.5.12

x pſ.30.15

y Rom.2.6 Reu.22.12

CHAP. XLIII.

That wee must wholly resigne ouer our selues vnto God, if we mind to attain vnto the freedom of mind.

(*.*)

LORD.

MY Son, if thou forsake thy selfe *a*, thou shalt finde me.

a Lu.9.23.

See thou challenge nothing to thy selfe, nor haue nothing proper, and alwaies thou wilt gaine *b*. For as soon as thou yeeldest vp thy selfe whollie without reuocation, thou shalt be endued with most excellent rewards *c*.

b Math.18 29.

c Luke 19 19.20 Mat.10. 28.29.30.

SERV. Lord, how oft shall I yeeld vp, and wherein shall I forsake my selfe?

LORD. Alwaies, & euery houre; both in smal and great matters, I except

cept nothing: my desire is to haue thee renounce all things *d*. For how canst thou be mine, & I thine, vnlesse both inwardly and outwardly thou haue left, and lost thine owne will *e*?

d Math. 13 44.45.46
e Mat. 26 39.42. Luk. 22 42 Ioh. 4. 34 Mat. 9. 10.

And thus the sooner thou doest, the better thou shalt speed: and the more throughly and sincerely, the more thou shalt please me, and profit thy selfe *f*.

f Mat. 24 33.9,44 and 25. 11 12. &c.

Some there be, which giue ouer themselues, but it is with some exceptions *g*. They doe not fully depend on God, & therefore they studie how to prouide for themselues.

g Luk 9. 59.60.61

Others at the first renounce themselues wholly: but afterward when tribulation or persecution commeth *h*, they fall away, and so do no good at all.

h Math. 23 20. 21

These men shall neuer aspire either vnto the true libertie of the mind, or to the most comfortable benefit of my familiarity *i*, vnlesse they wholly renounce *k*, & daily sacrifice themselues *l*, without which none either can, or shall enioy the fauour of God.

i 1 Co. 13. 13
k Lu. 9. 23.
l Ro. 12. 1.
m Mat. 16 24. &c. Mark. 8 34 Luke, 9. 22 n Mat. 11. 29 and 16. 24 &c.

I haue said oftentimes, and now I say againe: Forsake, yeeld vp thy selfe *m*, and thou shalt enioy the sound quietnesse of minde *n*. Giue the

the whole for the whole, cal back nothing, keepe backe nothing *o*. Abide vnfainedly, and faithfully in me, and thou shalt haue mee, the freedome of mind, & deliuerance from darknes *p*.

Wherfore, let this be thy study, let this be thy prayer, wish continually that thou maiest euen nakedly follow naked Iesus *q*, & dy to thy selfe *r*, to liue eternally with me *s*. Then shal both vaine imaginations *t*, and vile affections *u*, and superfluous cogitations *x* depart away: then both immoderate feare shall vade *y*, and intemperate loue consume away *z*.

o Luk.18 22.23.&c.
p Mat.25 35.&c.
q Luk.9.23
r Rom.6.6
s 2 Tim.2 11.12
t Psal.1.1
u Mat.6. 22.23
x 1 Cor.7. 31.32.
y 1 Co.4.18
z 1 Io.2.17

CHAP. XLIIII.

Of the right vse of outward things, and that we should fly vnto God when we are afflicted.

LORD.

MY Sonne, thou must haue a speciall care, that thy mind be single and pure *a*, in euery place, in euerie action, in all thy businesse: also, that all things serue thee, and not thou them *b*; also that thou be not a slaue, and bondman to thine owne actions *c*, but a master, a ruler, a free man, an Hebrue transla-

a Mat.6. 22.23
b Mat.6.24
c Gal. 5.1.

ted

ted into the lot & liberty of the sons
d Gal. 4.3. of God *d*, whose eyes are turned frō
7.9. worldly *e*, and cast vpon heauenlie
Gal. 5.13 things *f*, who looke vpon temporall
e col. 3.1.2 things with the left, but with the
f right eye vpon eternall, who will not
be brought vnder the power of any
g 1 co. 6.12 thing *g*, but make all things to serue
1 Ioh. 2.15 to good purpose, according to the
1 co. 10.33 order of almighty God the Creator
h psal. 8.6 *h*, who hath done nothing (of all that
7.8 he did) in vaine *i*.
i Ge. 1.31. Furthermore, if in thy trouble thou
wilt not sticke vnto outward things,
nor with a carnall eye behold the
things that are seene and heard: but
with Moses in all thine affaires enter
by and by into the tabernacle of the
k Ex. 23.9 Lord *k*, doubtlesse thou shalt receiue
Num. 7.89 answere sometime, and returne in-
structed in things both present and
to come.

For it was Moses wont in matters
of controuersie, and difficult things,
to go into the Tabernacle, and to be
rid from the wickednesse of men hee
l Ex. 33.13 vsed prayer *l*, & the calling for Gods
assistance. So oughtest thou to enter
into the priuate closet of thine heart
m Mat. 6.9 *m*, and there most earnestly to call
vpon GOD.

For

For we *n* read that Ioshua, and the reſt of the Iſraelites were therefore deceiued of the Gibeonites, becauſe they counſelled not with the mouth of the Lord, but gaue light credit to their faire tale. *n* Ioſ. 9.14

CHAP. XLV.

That man ſhould not be too importunate in his matters.

LORD.

SOnne, caſt thy burden vpon mee *a*, and in due time I will grant thy requeſt. *a* Pſa. 55. 22.

Looke vpon my cõmandements, & thou ſhalt find great profit thereby *b*. *b* Deu. 6. 3. 4. &c. and 12. 28. Pſa. 85. 8

SERVANT. O my Lord, I willingly refer my vvhole cauſe to thee *c*, for I finde that all my cares doe nought preuaile. *c* Mat. 25 26. &c.

Oh that I were not ſo carefull of worldly things, but could euen out of hand vnfainedly obey thee *d*. 1 Pet. 5. 7. *d* Luk. 5. 11. 28

LORD. My ſonne, many times a man deſires a thing, which afterwarde hee miſlikes when he hath it once: Becauſe the deſires of one thing doe not long endure, but force you

you to couet after ſundry and diuerſe.

Wherefore it is no ſmall thing for a man in ſmalleſt thinges to forſake himſelfe, and he that wil goe forward indeed, muſt vtterly deny himſelfe *e*, for he who ſo doth: is moſt at liberty and ſafe.

But the old ſerpent *f*, an vtter enemy to good mē *g*, ceaſeth at no time from tempting *h*, but night and day layeth ſnares to entrap, & ouerthrow the ſimple.

Wherefore watch and pray *l*, that ye enter not into tentation.

e Lu.9.23 and 14.26 33.
f Re.12.9 10.&c.
g Mat.13 24.25.&c.
l 1 Tim.6. 9. 10
1 Pe.5. 8.9
Mat.26.41

Chap. XLVI.

That man hath nothing which good is, of himſelfe, neither that he ſhould glory of any thing.

SERVANT.

LOrd, what is man that thou art mindfull of him *a*? and the ſon of man, that thou viſiteſt him? What hath he deſerued *b*, that thou ſhouldſt regard him *c*?

O Lord, I may not complaine, if thou doe reiect me *d*: neither reaſon with thee, if thou denie my requeſts.

a Pſa.8.4
b Ro. 11.6 Ephe.2.8
c pſ.144.3
d Ro.9.20

But

But thus may I truely both thinke with my self, and say; Lord, I am nothing, I haue no goodnes of my self *e*, but naked came I out of my mothers wombe *f*, and naked shall I returne thither.

e 2 cor. 3. 5
1 cor. 4. 7
f Iob 1. 21
Eccl. 5. 14.
1 Tim. 6. 7

If thou assistme not, and inwardly instruct me, I faint vtterly, & becom dissolute *g*.

g Ps. 51. 10 11. &c.

But thou, Lord, alwaies art one, and abidest the same for euermore *h*, thou art alwaies good *i*, righteous *k*, and holy *l*; for thou doest all things well, righteously, purely, and vvith wisedome *m*.

h ps. 102. 12
Esa. 44. 6
i Psal. 5. 4
k Deu. 32. 4
l 1 pe. 1. 15
m Psa. 134 1. 2. &c.

But I, alas, am more prone to come rather backward then forward: I cõtinue not euermore at one stay *n*, because I am subiect to alteration, like the time.

n Iob 14 1. 2.

Notwithstanding, if thou reach forth thy helping hand, I shall speedily be comforted *o*, for thou without mans aide canst assist, and so strengthen mee, that my countenance no more shall alter and change diuersly, and my mind shall be fixed and waite vpon thee alone.

o Psal. 16. 8

p Ps. 104. 2

Therefore did I know, while either I couet the zeale of the spirit, or am driuen by some occasion to seeke thee

thee (for there is none that can comfort me) how to contemne the comfort of this world *q*, doubtles I should both hope well of thy fauor, & looke with ioyfulnes sometime for the gift of thy consolation *r*. Finally, if it fall out well with me, at any time, it is of thy goodnesse *s*. I am but vanitie in thy sight *t*, of none account *u*, mortall *x*, and fraile *y*.

q 1 Ioh. 2. 15. 16.
r Ioh. 16 22
s Iam. 1. 17
t Pſ. 39. 11
u Pſa. 144 3. 14
x Pſ. 89. 48 and 49. 10 11. 12.
y Io. 14. 22.

Whereof then do I boast? Or why couet I to be had in admiration? Euen of nothing *z*, but that is vanitie. Doubtlesse, a most pestilent & vaine thing ambition is, it both draweth man away from the true glory, and spoiles him vtterly of Gods eternall fauour *a*.

z Ier. 9. 23 Iam. 2. 11.
a Iam. 4. 6 Eccl. 10. 7

For while man pleaseth himselfe, he displeaseth thee *b*: while he seeketh the praise of men *c*, he leeseth the true vertues of the mind.

b Luk. 18 6. 14.
c Ioh. 5. 54 and 12. 43

But the true glory & true reioycing is, for a man to glory not of himselfe, but of thee *d*: and to reioyce of thy name, not of his vertue, or any thing besides, but onely for thy sake.

d Iere. 9. 23. 28 2 Cor. 2. 17. 18

Wherefore praised bee thy Name, not mine, extolled be thy works, not mine: let thy holy name bee magnified *e*, let me haue no praise at all.

e Pſal. 96. 1 2. 3. &c.

I

I will euermore glory in thy praise *f*, of my selfe I wil not, except it be of mine infirmities *g*.

f psl.106.47
g 2.co.11.3
2 cor.12.5

Let the Iewes receiue honour one of another *h*, I will seeke that which commeth of God alone.

h Ioh.5.44

All the glory, the credit, the estimation of this world, if it be compared vvith that euerlasting glory of thine *i*, vvhat is it but meere vanitie, and fooliſhnes *k*?

i Reu.21. 23.24.25 26.
k Eccle.10 7.9.12.&c.

Wherefore, O my truth *l*, my mercy, my God, O blessed Trinitie, to thee be praise *m*, and honour, & glory, and power for euermore, Amen.

l Psal.25.2
m Reu.5.13 and 7.12. 1 Ti.1.17 2 Ti.4.18

Chap. XLVII.

That the praise of this world is to be contemned.

LORD.

BE not thou troubled my Sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned *a*.

a Iam.1.3.

Cast the eyes of thy minde vpon mee, and I warrant thee, thou vvilt brooke thy contempt well enough.

b Mat.9.29

SERV. O Lord wee are blind and

e Gen. 6. 5. and alas, easily seduced with vanity *e*. If I looke wel into my selfe, I am not hurt of any thing, so that I haue no
d Dan. 9. 14 cause to complain of thee at all *d*. But for that I haue both many times and grieuously offended thee, all thy creatures doe rightly arme themselues a-
e Gene. 3 17. 18 gainst me *e*.

Therefore praise and honour, and glory belongeth to thee, but to mee shame and contempt *f*.

f Da. 9. 7. 8. And except I frame my selfe patiently to beare the contempt and de-
g ps. 123. 2 1 Pet. 2. 21 spight of all men *g*, I shall neuer attain
h Mat. 11. 29 either a quiet mind *h*, the light of thy
i 2 Tim. 2. 11. 12. Spirit, or thine euerlasting societie *i*.

Chap. XLVIII.

That we must not rest or depend vpon man.

LORD.

MY Sonne, if thou for amity and friendship sake, repose any con-
a Iob 14. 27 Ioh. 16. 33 fidence in man, neuer looke to bee quiet and at rest *a*. But if thou betake
b ps. 118. 8. 9 thy selfe vnto the immortall and e-
c ps. 146. 3. 4 uerlasting truth *b*, at the departure of
d Ps. 147. 2 thy friend, thine heart will not bee troubled.

On

On me should thy loue be grounded, and for my sake ought euery good man to be loued *e*, & the more dearely.

e 1 Pet. 3. 8 9

Without me friendship cannot last, neither is it true and pure loue, which I couple not together.

1 Pet. 4. 8. 1 The. 3. 2 1 Ioh. 2. 17

So mortified shouldest thou bee from these affections, that as touching thy selfe, thou shouldest seeme to be without all comfort *d*.

18.

d Mat. 10 35 1 cor. 7. 31

So much the nigher is man to God, as hee is farther from the comfort of this world: and so much the more highly doth he ascend vp to God, as the more deepely he descendeth into, and despiseth himselfe *e*.

e Phil. 2. 5. 6. 7. &c.

But hee who arrogates any good thing to himselfe, letteth the fauor of God from dwelling within him.

For the holy Spirit doth alwaies seeke a meeke and humble mind *f*.

f 1 Pet. 5. 6

Couldest thou once bring thy selfe vnto nothing, and renounce the loue of this world *g*, surely I would come, and poure vpon thee most singular benefits. But while thou lookest vpō creatures, thou losest the sight of the Creator *h*.

Esa. 66. 2 *g* 1 Ioh. 2 15. Ioh. 12. 25 *h* Iam. 4. 4

Learne in all things to master thy selfe for thy Makers sake, so shalt thou

thou attaine vnto the knowledge of God.

i Mat. 10 37. and 21 1. 2. &c. Euen the vilest thing loued, and looked vpon vndiscreetly, doth defile a man, and hinder him from happinesse.

Chap. XLIX.

Against vain & worldly knowledge.

LORD.

MY Son, be not thou carried away with the faire and subtile speech of man. For the kingdome of God is not in word, but in power *a*.

a 1 co. 4. 10

b ps. 119. 97 *c* Psa. 119 130. 105 Psa. 19. 7. 8 *d* Ie. 23. 29 *e* psa. 19. 8. and 119 50. 111

Listen to my words, for they inflame the minde *b*, lighten the vnderstanding *c*, set men on fire *d*, & bring the true comfort *e*.

f 1 cor. 3. 3

Reade nothing with a minde to seeme the more learned onely, or wise: but to mortifie thy sinnes. For this will more profit thee, than the knowledge of many obscure & hard questions *f*.

g Lu. 10. 42

Though thou haue read much, yet at the last thou must be fain to come to one principle *g*.

I onely teach men wisedome, and

I

I (not men) giue vnderstanding to the simple *h*: so that they, whom I speake vnto, doe easily prooue wise, and profit much in the spirit.

h Pro. 1.4. and 2.6. Mat. 11.26

Woe to them who seeke manie things of man, and neglect the way to serue me *i*.

i Mat. 23 23.24.&c.

The time will com, when the Master of masters, the Lord of Angels, euen I shall appeare, to take an account of all men, and to examine the conscience of euery one *k*: then will I search Ierusalem with lights *l*, and discouer those things which lay hid in darknes *m*, at what time tongues shall cease, and knowledge doe no good *n*.

k Mat 25 19.20.&c. *l* Zep. 1.12 *m* 1 co 4.5 *n* 1 cor. 13 8.

I euen I doe so lift vp the humbled minde, that in a moment it shall conceiue more knowledge of the eternall truth *o*, then any man by tenne yeares studie can attaine vnto.

o Mat. 10 19. 20 Mar. 13.10 Luke 21 14. 15

I teach neither iauglingly to dispute, nor diuersitie of opinions to distract, nor ambitiously to get fame, nor contentiously to obtaine victorie, by force of argument.

p Mat. 5. 3. 4. &c. *q* Lu. 9. 23 *r* Mat. 6. 35 *s* Ioh. 8.

I teach how to despise the world *p*: to loath things present *q*; to seeke & sauour eternall *r*, to flie vaine glory *s*: to suffer iniuries *t*: to trust in mee *u*;

t Mat. 5. 44. 45. *u* Io. 14. 12

x Ioh. 14 14. y Mat. 10 37. z Mar. 13 11. a Mat. 19 27. b Mat. 13 10. 11. Mar 4. 11. c Ioh. 5 36. d 2. Cor. 3. 14. 15. e Ioh. 8. 6 7. 8 f Reu. 2. 23 g Mat. 26 34, 35. h Phi. 2. 13 i 1 Cor. 12 4, 5. &c.

without mee to couet nothing x, and to loue mee highly and zealously aboue all y.

For by louing mee, some haue so profited in heauenly things, that to the admiratiō of men they haue spoken z, and haue gotten more by forsaking all a, then by any study.

But to some I speake common, to other speciall things, to some I comfortably appeare in outward signes and figures, to others my secrets appeare as clearely as the light b.

The Scriptures indeed speake one and the same thing c, yet teach they not all men alike d: but I teach truth in the inwarde parts e, I search the hart f, and I knowe the thoughts that pricke forward to well doing h, and giue to euery man that which is needfull i.

CHAP. L.

That wee should not couet after earthlie and outward things.

LORD.

MY Son, remember that thou be ignorant of many things a, and that thou esteeme thy selfe but for a dead man in this world, euen for him

a 1 Cor. 2 3. 2

him to whom the whole world is crucified *b*. Thou must ouerpass much as though thou heardest not; and thinke alwaies on that which belongs to thy peace *c*.

b Gal. 6. 14.

c Luke 3. 9 42.

Better is it to turne from those things which mislike thee, and to let euery man haue his owne saying, thē to contend with brawling words *d*.

d Rom. 13 13

If thou bee at a good poynt with God, and haue his iudgement alwaies in thy minde *e*, thou shalt the more easily beare, if thou bee ouercome.

e Eccl. 18 23.

SERV. O Lord, to what passe are wee come? Behold, if wee lose a temporall thing, we lament, for a little profit we run and labor, yea though it be all the night long, but the losse of our soules we vtterly forget *f*. That which little, if any thing at all, profits, wee seeke after, but that which is most necessary *g*, we vtterly neglect, so gladly doth man addict him wholly vnto outward things, and without speedie repentance vvelter in the same *h*.

f Mat. 26 26

Luke 9. 25

g Luke 10. 41. 42

h 1 Ioh. 2 13

CHAP. LI.

That euery man is not to be credited, and that by words wee easily offend.

SERVANT.

a Ps.60.11 O Lord help me now in this trouble: for vain is the help of man *a*.

How often haue I beene deceiued where I lookt for faith? Againe there I haue found it, where I lookt for

b Psal.108 12 none. So vaine is the trust in men *b*: but in thee, ô God alone the saluation of the righteous doth consist *c*.

c ps.37.39.

d 1 Thes. 13.2. 1 Thes. 5.13 Wee thanke thee *d*, ô Lord, our God, for all whatsoeuer betideth vs miserable and weake ones, which are easily deceiued and changed with a little.

What man is he that so wisely and circumspectly behaues himselfe in all things that he is neuer deceiued, nor

e Iam.3.2 commeth into danger *e*?

f ps.125.1 Yea, he who trusteth in the Lord *f*, and serueth him with a simple mind, doth not so easily and soone offend: & though he fall somtime into troubles, and perils, yet either speedilie he

be eſcapeth, or is ſtrengthned, ſo that he can indure them. For thou Lord continueſt with them vnto the end who put their truſt in thee *g*.

g Pſal. 31. 1. 24

Hard it is, yea doubtleſſe it is very hard to finde ſuch faithfull friends as will ſtick by vs in all extremities: but thou Lord, thou onely art faithfull *h* in all things, neither is any like vnto thee *i*.

Pſa. 94. 14 and 7. 11 *h* Deu. 22. 4. *i* Deut. 32. 39

Oh how wiſe was that good ſoule, that ſaid, My minde is rooted, and built in Chriſt *k*! were I at that ſtay, my mind ſo eaſily would not be troubled with worldly feare *l*, neither ſhould the darts of bitter words *m* diſquiet me.

k col. 2. 6. 7 *l* Pſal. 56. 4. 12 *m* Pſal. 6. 4

But vvho can foreſee all things? Who can auoide miſeries to come? Now, if things though foreſeen, hurt many times, how much more grieuouſly will things nothing foreſeene annoy?

But alas, wretch that I am, why haue I not better looked to my ſelf? Either, why ſo lightly haue I put confidence in others? Hereby we declare our ſelues to be men, and that fraile men too *n*, albeit many vnrightly account, and flatteringly doe call vs Angels.

n Iam. 5. 8

whom shall I credit, Lord, whom? but only thee, who art the very truth,
q Ioh. 14. 9 Rom. 3. 4 and canst neither deceiue, nor be deceiued q.

p Psal. 119 11. Rom. 3. 4 For all men doubtlesse be lyers p, and weake, and vnconstant, and fraile,
q Iam. 3. 2 Eccl. 14. 1. and 25. 8. especially in words q, that rashly hand ouer head, euery thing may not bee credited, whatsoeuer colour of truth it beare.

Therefore not without great cause and wisdome thou diddest forewarne
r Mat. 10. 17 to beware of men r, and foretell, that a mans enemies should bee those of
s Mica. 7. 6 Mat. 10. 36 his housholde s, and say that such are
t Mat. 24 34 Mar. 13. 21. not to be believed, who say t, Lo here he is, or there he is.

This haue I learned to my losse, GOD grant I may proue the more wise, not foolish thereby.

Play the wise man, said one, play the wise man, & that I tell you, keepe to your selfe. Which thing I did thinking none should haue vnderstood the same: but afterward, hee that willed me to be silent, could not keepe it secret himselfe, but foorthwith bewrayed himselfe, and betrayed me.

From such tatlers, and vndiscreet
u Psal. 120 2. 3. men, ô Lord, deliuer mee u, that I may neither fall into their hands,

nor

nor follow their kind of dealing. Let my mouth vtter continually the truth *x*, and remooue away farre fro mee a dissembling tongue *y*. For my part is not to doe that to another, which I would not haue done to my selfe *z*.

x Pro.8.7
y Ps.34.13
z Mat.7.12 Luk.6.31 Tob.4.15

Oh how good is it, and what quietnes doth it bring to say nothing of others, nor to beleiue euery thing, to speak little, to open our selues but to few, to seeke after thee, which knowest our mindes *a*, not to be caried about with euery blast of words: but to couet, that all, both inward, and outward things may be finished and brought about according to thy will and commaundement *b*.

a Ro.8.27. Ioh.2.23
b Iam.1.

Oh, how necessary to the keeping still of Gods fauour is it, to shun the pompe of this world, not to couet those things which are wonderfull in sight *c*, but to follow, and with all diligence to pursue that which may bring vs both to amendment of life, and to zeale of godlinesse *d*.

18.19.&c.
c Lu.16.25
d Tit.6.11 2 Ti.2.23. Tit.2.12

How many hath vertue knowne, and ouer hastilie commended endamaged: Againe, to how many hath the same done good, beeing vsed in silence *e*, in this miserable life,

e Esa.30 15

which is altogether counted a tentation and misery *f*.

f Iob. 7. 1 &c.

Chap. LII.

That wee ought to repose our confidence in the Lord, when wee are pierced with the darts of slandering tongues.

LORD.

MY Sonne, shew thy selfe constant, and trust in mee. For what be words *a*, but words? which flie about the ayre, yet hurt not so much as a stone?

a ps. 112. 7 8

If thou art faulty, amend thy selfe, if not guilty of any crime, studie to suffer the slaunder patiently for Gods sake *b*. At the least bear with ill words sometime, though as yet thou canst beare no great blowes.

b Mat. 5. 11

Why doe such trifling things disquiet thee, but onely because thou art carnall as yet, and hast more regard of men *c*, then is meet?

c Mat. 10 26 Luk 12. 4

For because thou feareſt to be contemned, thou wilt not bee reprehended for thy faultes; but seekest the shadowes of excuses. But looke thou more earnestly into thy selfe, and thou

thou shalt see that both the world, & a vain care to please men *d*, doth liue within thee.

d Gal. 1. 10

For by shunning to be corrected & blamed for thine offences, thou giuest most euident arguments, that thou art not truely modest, and that neither thou art rightly dead to the world, nor the world to thee *e*.

e Gal. 6. 14

But listen thou vnto my words, and thou wilt not passe vpon the words, yea of ten thousand men *f*.

Rom. 6. 3.

f Psal. 36

What if all the worst wordes that may be inuented were spoken against thee? they could not hurt thee one iot, if thou wouldest beare *g*, and esteeme them but as motes. For they cannot pluck so much as an haire frõ thine head *h*.

g Mat. 5. 22

h 2 Sam. 14. 11.

But he who is either weak of courage, or wicked of conuersation, is easily moued with euill words. But he that trusteth in mee, and dependeth not vpon his owne iudgement, is voide of this worldly and fleshlie feare *i*.

Mat. 10. 30. Act. 27. 35

i Psal. 56. 3

For I both iudge and know all secrets *k*, I know what and how euery thing is done *l*, I know both who offereth, and who suffereth iniurie. This proceedeth from me & through

5. 11

k 1 cor. 5. 5 Reu. 2. 23

l Heb. 4. 12. 13

m Amos 3.6; Mat. 10 16. 18. &c. n Lu. 2. 35. o 2 cor. 5 10, Ioh. 5. 29 p psl. 116. 11 q Ro. 2. 2. and 3. 4. r psa. 36. 6 s psa. 19. 9 and 67. 40

may permission *m*, that the thoughts of many harts may be opened *n*.

I will iudge both the guilty, & the guiltlesse *o*; but first it is my mind to trie them both by a secret iudgement.

The witnesse of man deceiueth *p*, many times; but my iudgement is true *q*, & shall neuer be ouerthrowen. But that commonly is hidden, and knowen but of a fewe *r*, yet for all that it neuer doth, or can erre *s*, albeit in the iudgement of fooles it seeme scarse indifferent.

t Mat. 7. 1. 2 Ro. 2. 1. 2. 3 1. co. 4. 3. 4 u Psal. 9. 1. 4. 5. &c.

Therfore it is good to appeale vnto mee in euery iudgement, and not to follow priuate affection *t*.

The righteous man is neuer mooued *u*, by any crosse that God dooth send, neither doth hee either greatlie way slanderous reports, nor vainely reioyce when hee is excused by other men. For hee considereth that I am hee, who search the harts, & the reins *x*, and iudge not according to the outward person, or appearance *y*. For that commonly I condemne *z*, which in the iudgement of man, is commended.

x Psal. 7. 9 Reu. 2. 23 y Ro. 2. 11 z Pet. 1. 7 z Luk. 16. 15.

SERV. O Lord God, who art a righteous Iudge, strong and pati-

ent:

ent, knowing the frailty and wickednes of men, be thou my strength, and confidence *a*: For mine owne conscience will not serue mee *b*: thou knowst that which I know not. Therefore my part was to humble my selfe when I was reproued, and to take it patiently *c*: which I haue not shown: forgiue me *d*, O Lord of thy mercie, and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercie *e* dooth more serue to the attainement of pardon, than the opinion of mine owne righteousnes to the defence of my secret conscience. And albeit I thinke my selfe cleare from sinne, yet am I not thereby iustified *f*. For without thy mercy no man can be saued *g*.

a Psa. 7. 1
b 1 Cor. 4. 3. 4.
c Prou. 13. 16. & 15 5.
d Mat. 6. 12.
e Rom. 3. 2.
f 1 cor. 4. 4.
g psa. 143.

CHAP. LIII.

That for the attainement of euerlasting life all manner of trouble must be indured.

LORD.

MY son, let neither trouble breake thee, nor aduersity, sustained for my sake, throw thee down, but comfort

fort and confirme thy selfe in all ex-
a 1 cor. 10 13 tremities with my promise *a*, who am
b Iam. 1. 17 able inough to giue thee most ample
Reue. 2. 10. 23. 26 and infinite rewards *b*.
Reue. 3. 5 Long thou shalt not labour here in
c He. 10. 7 this world *c*, neither be afflicted al-
d Reu. 3. 11 waies. Hope a while longer *d*, and
thou shalt see a speedy dispatch of all
euils, and the time will shortly come
when there shall be neither troubles
e Reu. 6. 7. 17 and 21. 4 nor tumults any more *e*. Little is it
and short, whatsoeuer by time com-
meth to an end.

Wherefore goe to, as thou dost, la-
f Mat. 10. 8 bour faithfully in my Vineyard, and
Reu. 12. 12 I will be thy reward *f*.

Write thou, meditate, sing, sigh,
keepe silence, pray, suffer aduersitie,
with courageous heart: For doubtless
euerlasting felicity deserueth al these,
g Ro. 8. 18. yea and greater conflicts *g*.

One day, God knowes how soon,
quietnes will come, & then shal there
be neither day, neither night, as now
there is, but light perpetuall without
end, brightnes infinite without com-
h Esa. 60 16. 20. prehension, peace which neuer shall
Reu. 21. 23 and 22. 5 decay, and quietnes which euermore
i Ro. 7. 24 shall last *h*. Then thou wilt not say:
O that I were deliuered from the bo-
dy of this death *i*, neither cry out on

this

this wise *k*? Woe is me that I dwel so long in this world! For then both death shall be destroyed *l*, and salvation shall appeare which neuer shall haue end *m*, there no anguish *n* but blessed ioy, and sweet and vertuous company shall be.

Oh, diddest thou behold the euerlasting crownes *o*, or the glory wherwith they, who in this world were contemned *p*, and thought not worthy to liue, do triumph withal, doubtlesse thou woul lest forthwith debase thy selfe euen to the ground, and desire rather to bee in subiection to all men, then to rule but one: thou wouldest not couet many merry daves in this world *q*, but reioyce in suffering troubles for the name of God *r*, and think it great gaine to be contemned among men.

Now, if thou couldest brook these things, and let them sinke into thy minde, thou wouldest not once complaine *s*. For are not all troubles to be sustained for eternall life sake *t*? or is it so small a thing to get or to forgoe the kingdome of heauen *u*?

Lift vp thine eyes, man, vnto heauen: beholde with mee how all my Saints who haue past the sharpe con-

flicts

k Psal. 120 5. 6.
l Hos. 13. 14 1 Co. 15 55
m Reu. 20. 6. 14.
n Re. 21. 4
o Iam. 1. 12 Reu. 2. 10.
p 1 Cor. 4. 10 Heb. 11. 33 34. 35.
q Phi. 1. 23
r Act. 5. 42
s Ro. 12. 12 2 Co. 6. 4. 5 Iam. 1. 2. 3
t Ro. 8. 18 35. 36.
u Mat. 6. 26

x Mat. 25. 22.23.24. Luk.16.25 y Reu.7.14 15.16.17 and 21.4 23.24.24.

flicts of the world, reioice now x how they now ſee comfort, how they bee where they would be, how they reſt and ſhall euer reſt with mee in the kingdome of my Father y.

CHAP. LIIII.

Of the happineſs of the life to come, and of the miſeries of this preſent world.

SERVANT.

a Reu.21 10.11.12 &c. b Eſa.49 and 60.19 20. Reu.7.15 and 21.25 c Pſa.43.3. Phi.3.7.8

O Moſt bleſſed manſion of the eternall City a, ô moſt bright day of euerlaſtingneſſe, the which is neuer obſcured by any night b, but alwaies inlightened with the moſt glorious truth. A day of continuall ioy, of continuall quietnes, and happie ſtate of perpetuitie.

Oh that that day had once appeared c, and that this world had once an end.

d Hé.12.23 e 1.co.13.12 f 1 pe.2.11 Heb.11.13

That day doubtleſs ſhineth to the Saints in perpetuall cleereneſſe, but yet a far off d, and as it were darklie e, becauſe they be Pilgrimes in this world f as yet.

The Citizens of heauen they ſee the-

the ioyfulneſſe of this day: but the banished children of Eue do ſigh, becauſe the day of this life, both ſhort, and euill *f*, is full of troubles, and disquietneſſe *g*, full of griefe & anguiſh, where man defileth himſelfe with ſo many ſins, intangleth himſelfe with ſo many euils, is troubled with ſo many feares, buſied with ſo manie cares, with much curioſity diſtracted, enwrapped with much vanity, enclosed about with ſuch errors, conſumed with ſuch labour, oppreſſed with tentations, weakned with pleaſures, and vexed with pouerty *h*.

Oh when ſhal theſe manifold troubles haue an end? When ſhall I bee deliuered from this miſerable ſeruitude of ſinne? O Lord, when ſhall I think but only vpon thee? when ſhal I reioyce my ſill in thee *i*? when ſhall I without all manner let, without all griefe either of minde, or bodie *k*, enioy true libertie, and peace on all ſides be found: peace peace, I meane continuall, and truſty, peace within and peace without, and peace on all ſides without diſturbance *l*.

O good Ieſus, when ſhall I behold thee face to face: when ſhall I contemplate the glory of thy kingdom?

f Gen. 47. 9.
g Pſa. 39. 5
g Gene. 3. 16. 17
Ephe. 6. 11. 12.
2 Tim. 2. 3. 4. 5.
h 2 cor. 11. 23. 24. 25. &c.
i pſa. 16. 11.
k Rom. 7. 23. 24
Phil. 1. 23
l Reu. 21. 4.
and 22. 3. 4. 5.

when

when wilt thou be all in all *m* to me? or vvhen ſhall I be with thee in thy kingdome, which thou haſt prepared for thy beloued from the foundations of the world *n*?

m 1 cor. 15 28.

n Mat. 25. 34

I am left here euen ſuccourleſs as a baniſhed man in the land of mine enemies, where continuall warre is *o*, and much miſery *p*. O giue me comfort in my baniſhment, & ioy in my trouble, in as much as with all the deſire of minde I ſigh and long for thee *q*. For all the comfort which this world doth miniſter, is euen burdenſome to me *r*.

1 cor. 2. 9 *o* Eph. 6. 10 11. 12. 1. pe. 5. 8. 9 *p* Ge. 47. 9 *q* pſ. 27. 13 and 42. 1. 2 *r* Gal. 6. 14

To enioy thee is all my deſire *ſ*, yet can I not apprehend thee. I wiſh to abide in heauenly things, yet earthly and vnmortified affections *t* keepe me downe. In minde I would ſubdue all things, yet againſt my will I am compelled to ſerue the fleſh *u*. Thus, vnhappy man that I am, I fight with my ſelfe, and am grieuous to my ſelfe whileſt my ſpirit ſoareth vpward, and my fleſh bendeth downeward *x*. Oh what diſcomfort feele I inwardly *y*, when meditating of heauenly things I am aſſaulted ſuddenly euen with a ſwarme of carnall cogitations?

ſ Phil. 1. 23 *t* Wiſd. 9 14. 15 *u* Rom. 7. 19. 23. *x* Rom. 8. 5 and 7. 23 *y* Gal. 5. 17

Wherefore, O my God, forſake me

not

not, neither caſt mee away in thy diſpleaſure z. Oh ſcatter with the brightneſſe of thy lightening all the imaginations which the enemy doth caſt in, ſhoot forth thine arrowes and diſperſe them a. Call home my ſenſes vnto thee; make mee to forget all worldly things, and to throwe away and contemn the cogitations of wickedneſſe. z Pſa. 27. 9. a pſ. 144. 6.

O ſuccor me, eternall verity b, that no worldly vanitie may carry me away! ô come celeſtiall ſweetnes, that all vncleanneſſe may auoide at thy comming c. b Pſa. 43. 3. Ioh. 14. 6. c pſ. 68 1. 2.

This alſo I am to craue at thy hands, that it would pleaſe thee mercifully to pardon, and forgiue mee, though I haue other things in my minde when I pray, beſides thee: For to ſay the truth, I am wont greatly to be diſtracted, and many times there am I not, where bodily I ſit, or ſtand, but whither my cogitations cary me. Verily there I am where my cogitation is. Where my thoughts are commonly, there is that I loue. And that which either I loue naturally, or cuſtomably doe like, comes eaſily into my mind.

This made thee, ô truth d, to ſay d Ioh. 14. 6.

Where

Where your treaſure is, there will
e Mat.6.21 your hearts bee e. If I loue heauen, I will gladly think on heauenly things; if the world, in proſperity I am iocund, and penſiue in aduerſity; if the fleſh, mine imaginations are fleſhly f; if the Spirit, to thinke on ſpirituall things will be my delight. For whatſoeuer I loue, I gladly both ſpeak of and heare of, and thinke thereof earneſtly when I am at home.
f Rom.8.5

Wherefore vndoubtedly hee is an
g Mat.19 27.28.29. Luk.5. 11. and 9.25 happy man, who for thy ſake, ô Lord doth forſake al things g, offer violéce to nature h, & crucifie his carnall affections i through the zeale of the ſpirit, that his cõſcience being at quiet k, he may offer vnto thee the ſacrifice of deuout prayer, and be meet to be admitted into the company of angels l, all earthly things being excluded m both inwardly & without.
h Mat.11 12
i col.3.4.5 Gal.6.14
k Heb.9.14
l He.10.34
m Rom.6 35.36 1 Cor.9 24.25

Chap. LV.

Of the deſire of eternall life, and of the good things promiſed to ſuch as fight.

LORD.

MY ſonne, ſeeing thou perceiueſt thy ſelfe to bee indued from aboue, with a deſire of

of eternall happineſſe, and couetest to goe from the tabernacle of thy body *a*, thereby to beholde the brightneſſe of my glory without ſhadow of turning *b*, open thy minde, and receiue with greedineſſe this holy inſpiration.

Giue high thanks *c* vnto almightie God for dealing ſo graciouſly with thee, for viſiting thee ſo mercifullie, for ſtirring thee vp ſo zealouſlie, for helping thee ſo mightily, that of thine owne weight thou ſal not down vnto earthly things *d*.

Neither ſhalt thou attaine thereunto by thine owne endeuours & cogitations, but by the meer grace and fauour of God *e*: and as in all other vertues thou ſhouldeſt goe forward, ſo eſpecially increaſe in modeſty, prepare thy ſelfe vnto battels to come *f*, and endeuour to cleaue to mee with all thy ſtrength *g*, and to ſerue me alwayes with a burning affection.

My ſonne, the fire burneth manie times, yet neuer dooth the flame aſcend without ſmoake *h*: ſo diuerſe burne with deſire of heauenly things and yet are they not free from the tentations of carnall affections: and therefore for the onely glory of God they

a 2 cor. 5 1. 2 2 Pet. 1. 13 14.
b Ia. 1. 17
c Eph. 5. 20 1 The. 1. 2 1 The. 5. 18
d Wiſd. 9 14. 15.
e Rom. 5 10. 21 Phil. 4. 13.
f Lu. 9. 23. 1 Tim. 6 11. 12 2 Tim. 2. 2
g Deu. 6. 5 Mat. 22. 37 Mark. 12. 29. 30. Luk. 10. 7
h Ecc. 1. 2 *i* Math. 13 20. 21

k Iohn 6 26. 27. and 12.5.6 they craue not those things *k* the patient bearing whereof they desire so earnestly at his hands.

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh l Math. 6 24.25. after priuate commoditie *l*.

Craue not that which may bring 1 cor. 13.5 either profit or pleasure to thy selfe, m Math. 6. 9.10. and 26. 39 42. but what is acceptable in my sight *m*, and for the aduancement of my glorie. For if thou haue a right iudgement, thou wilt preferre and follow Luk. 22.42 my decree before thy desire, yea or whatsoeuer may be desired.

I know thy desire, & I haue heard thy often gronings. Thou wouldest presently enioy the glorious free- n Phi. 1.23 dome of the sonnes of God *n*. Presently thou art delighted with the e- uerlasting house & celestiall country o Reu. 21.4 repleniſhed with all ioy *o*. But that p Eph. 6.10 1 pe. 5.8 9 houre is not yet come, and the time is yet otherwise, euen a time of war *p*, q Gene. 3 17.18.19 of labour *q*, and of triall *r*. Thou wi- r Iob 7.1.2 Act. 14 22 shest that once thou haddest attained the chiefe felicitie *s*: but yet thou canst not haue the same.

s Phi. 1.23 I am he, saith the Lord, whom thou must looke for, vntill the kingdom of God

God do come. Yet longer thou must be tried in the world, and exercised in many things *t*. Sometime I knowe thou shalt be comforted, but not fully and continually. Wherfore shewe thy selfe constant and valiant, both in dooing, and also in suffering things contrary vnto nature *u*.

Thou must put on the new man *x*, and change thy conditions. And many times thou must both doe those thinges which thou wouldest not *y*, and omit that which thou vvouldest doe *z*.

Others in their dealings shall prosper, but thou shalt not *a*, the sayings of other men shal be heard, thine shal be contemned *b*. Other men shal obtain their sutes quietly, but thou shalt suffer the repulse *c*: others with mighty commendations shal be extolled, but no word shall be made of thee *d*, other men shall be preferred vnto hie offices, but they shal iudge thee to be good for nothing *e*. For these causes thy nature will be troubled somtime, and suffer great conflicts: but much good shalt thou get thereby, bearing it in silence *f*.

By these and such like, the faithfull seruaunt of the Lord is tried often times,

t Eccl.2.1. 2.5.
u Dan.10.
x 2.3. Eph.3.13. Ep.4.24.
y Rom.6.4 col.3.9.10 Mat.11.12.
z Rom.7 16.19.
a Psal.73 1.2.&c.
b Mat.10 12.17.&c.
c Psa.12.2
d Iohn 15. 18.19
e 1 co.1.28
f Esa.30.13 Lu.21.19.

times whether hee can denie, and breake himselfe of his owne will in all things *g*.

g Luk. 9. 23. 24

And surely thou hast most need to be mortified therein; namely, to see & to suffer those thinges which naturally thou canst not brook, especially when things, in thy iudgement, absurd and hurtfull, are inioyned thee *h*. Wherein, forasmuch as thou darest not resist the higher power, whereunto thou art subiect, it seemeth hard in thine opinion to obey the commaundement of another, and not to follow thine owne mind.

h Math. 26 39. 42 Lu. 22. 42 Ioh. 5. 34 and 5. 30 Iob 6. 38 Eph. 6. 6.

But consider thou, my sonne, what commoditie, and what an ample reward will shortly follow these labors of thine, & doubtlesse thou wilt be so far from sustaining them grieuously, that most sweet, and great comfort thou wilt take of thy patience *k*.

i Ro 14. 11 Phil. 2. 10. Rom. 13. 1 2 Pet. 2. 13 14. *k* 1 co. 13. 7 Act. 5. 40

For in steede of thy momentanie will, which gladly thou hast renounced, thou shalt haue an euerlasting will in the heauens *l*. There whatsoeuer thou wouldest haue, or canst wish for, thou shalt find *m*. There abundance of all good things thou shalt haue, without feare of losing them. There thy will together with mee shall neuer

45

l Ioh. 17. 14 1 Ioh. 2. 17 *m* 1 cor. 2. 9. 10

uer couet after any outward or priuate thing *o*. No man there shal resist thee, no man complaine of thee, no man trouble thee any manner of way, but what thou canst desire shall be present, and satisfie the desire of thy minde aboundantly *p*.

There will I render glory for reproach sustained *q*, the garment of gladnes *r* for heauinesse, for the lowest roome, a kingly throne for euermore *s*. There the fruit of obedience shall appeare *t*, the labour of repentance shall reioyce *u*, & humble obedience shal gloriously be crowned *x*.

Wherefore, doe thou modestly obey all men *y*, and neuer care who speakes or commandeth, but giue thine earnest endeuour to take it in good worth, whatsoeuer is spoken, & faithfully to fulfill that whatsoeuer is required at thine hands, howsoeuer it be, either by word or signe, yea whosoeuer, be he thy better, or thy equal, or thy inferiour that would haue it done.

Let other men seeke other things, let others glory in what they will, and be commended of the world euen to the skies: but do thou reioyce whē thou art reproched *z*, when thou dost execute

o Ioh. 17 24.
p Reu. 7. 14 15. 16. 17 & 21. 4. 23 24. 25. 26. and 22. 6
q Wisd. 5. 1. 2 &c.
r Esa. 61. 4
s Mat. 25. 34
t Re. 22. 14
u Ioh. 3. 5.
x Eccc. 18 21 22
y 2 Tim. 2 11. 12. Col. 3. 4 1 Pet. 2 13.
z Mat. 5. 11. 12 Act. 5. 41 Gal. 6. 4.

y 1 cor. 1. 3 execute my will y, and promote my glory, and let this be thine onely desire, that God may be magnified alwaies in thee, whether it be by life or
z Phi. 1. 20 by death z.

Chap. LVI.

How a man oppressed with troubles ought to yeeld himselfe to the Lords will.

SERVANT.

a Psal. 114 Mat. 19. 26. b Deu. 32 4. Mat. 19. 17 c 1 co. 1. 31 d Ier. 9. 23 e 2 Sam. 22. 2. 3 Psal. 18. 2 and 145 f Psal. 50 10. 11. 12. g Ia. 1. 17 h Psa. 136. 5. 6. &c. i psa. 88. 3

O Eternall God, & heauenly Father, I yeelde thee immortall thanks, for that thou dooſt vvhat thou wilt a, and wilt nothing but that is good b. Let me thy ſeruant reioyce in thee, c not either in my ſelfe, or in any other thing d. For thou alone art the true comfort, thou art my hope and my crowne, thou Lord art my ioy and mine honour e. Of thee I haue whatſoeuer I haue, and that not for any merits at all of mine. Thine are all things f, which thou haſt eyther gueng, or made h. I poore ſoule, worne out with labors euen from my youth, am grieued in minde i, and that in ſuch wiſe, that ſometime I burſt

burſt forth into teares, and am greatly out of quiet for the euils vvhich hang ouer mine head.

O Lord, I long after the comfort of peace: it is the peace of thy children, who are fed with the light of thy conſolation *l* that I require. *l* Pſal. 119

If thou giue peace, if thou fill mee with ioy *m*, my hart ſhall reioyce exceedingly, & deuoutly ſound out thy praiſes *n*: but if (as many times thou dooſt) thou hideſt thy face *o*, I ſhall not be able to runne the way of thy commaundements *p*, but rather falling on my knees I ſhall ſmite my breaſt *q*, becauſe it goeth not with me as earſt it did, when thy lantern lightening mee from aboue, I was vnder the ſhadow of thy wings *r* protected against euils that ruſhed vppon mee *ſ*.

O righteous Father alwaies to bee prayſed, the houre is now come *t*, wherein I thy ſeruaunt muſt be tryed. O moſt louing Father, meete is it that I ſuffer ſomewhat for thy ſake *u*, at this time. O Father euermore to bee worſhipped, the houre is now come which from euerlaſting thou diddeſt know would come, wherein I for a little time muſt outwardly ſo

m Luk. 15. 22. 23
n Pſa. 149. 1. 2. &c.
o pſ. 119. 32
p Lu. 8. 13
q Pſa. 17. 8
r Pſa. 11. 3. 4. &c.
ſ pſ. 55. 2. 3
t Ioh. 12. 23. & 1. 17
u Mat. 5. 10

die, that inwardly I may liue vvith thee for euermore; for a little while be contented to periſh, as it were in mans opinion, and be afflicted vvith griefe & aduerſity, that heerafter in the morning of the new light *x*, I may riſe again with thee, and be glorified in the heauens *y*. O moſt holy Father, ſuch was thy decree, ſuch is thy pleaſure, and that which thou cõmandedſt *z*, is come to paſſe.

x Eſ. 65. 17 Reu. 12. 1 *y* Ioh. 17 14. *z* Ioh. 16 2. 20.

For this benefite thou beſtoweſt vpon thy friend, that albeit for thy ſake he muſt ſuffer affliction *a* in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to paſs either without thy counſell *b*, without thy prouidence, or without cauſe why.

a 1 pet. 2. 14 1 Pet. 2. 21 *b* Mat. 6 26. 27. Math. 10 28. 29. 30

And aſſuredly it is good for me, O Lord, that I haue been afflicted, that I may learn thy ſtatutes *c*, and caſt off all pride & arrogancy of minde.

1 cor. 12. 6 *c* Pſal. 119 71. 76

It is good for me that I am put to ſhame, that I may ſeek comfort from thee rather then of men *d*. Thereby alſo doe I learne to ſtand in feare of thine vnſearchable iudgements, who puniſheſt the Righteous as well as the Wicked *f*, and yet none of them with-

d Pſa. 41. 23. 24. and 69. 29 *e* Ro. 11. 33 *f* Pſa. 73. 2. 3. &c. 1. Pet. 4. 17

without equitie and iuſtice *g*.

I thanke thee, O Lord, for not ſparing to afflict me with euils, with bitter paines, griefe and anguiſh both within and without. None is there of all vnder heauen that can comfort me in this miſery, none I ſay is there but thou alone my God, & my Lord who art the celeſtial curer of ſoules *h*, who both woundeſt & makeſt whole againe *i*, bringeſt downe to the graue and raiſeſt vp *k*.

Thy correction is vpon me, thy rod teacheth me wiſdome *l*. Lo, moſt louing Father, I ſubmit my ſelfe to the rod of thy diſcipline *m*. Strike both my back & my necke too, that I may turne mine vntowardlineſſe after thy will. Make me, O Lord, thine humble and godly diſciple, as thou haſt right well accuſtomed to doe, that I may euen wholly obey euery commandement of thine *n*. To thee and to thy correction I commend both my ſelfe and all mine, for better it is to be puniſhed heere, then hereafter *o*.

Thou knoweſt all, & euery thing, yea the moſt ſecret cogitation in the heart of man, thou knoweſt *p*. Thou knowſt what ſhal be afore it come to paſſe *q*, neither haſt thou neede to

g Pſa. 99. 4 & 119. 75
h Pſ. 147. 3
Mat. 9. 21. 22. 29. 33.
i Deut. 32. 39
k 1 Sa. 26 Tob. 13. 2
l Pr. 29. 15
m Mat. 26. 34. 41
n Pſ. 119. 71
o Eſa. 55. 6. Gal. 6. 9. 10.
p Heb. 4. 13
q Ro. 11. 2

be informed or admoniſhed of thoſe things which are done in the world. Thou knoweſt wherein I may profit beſt, & what good aduerſitie will do to the ſcouring off, as it were, the ruſt of wickednesse *r*. And therefore vſe me euen as thou wilt *ſ*, and reiect me not for my wicked life *t*, which none knoweth ſo well as thou, yea to ſay the truth, none knoweth it but thou alone *u*.

O Lord, grant me to knowe thoſe things that I ſhould know *x*, to loue that is to bee loued *y*, to praiſe that which pleaſeth thee, to make account of ſuch as thou haſt in price, and finally to miſlike that which thou doſt loath.

Suffer me not either to iudge after the ſight of the outward eyes *z*, or to giue ſentence according to the hearing of mine vnskilfull eares, but with right iudgement to diſcerne betweene things both viſible and ſpirituall *a*, and afore all things euermore to ſeeke after the pleaſure of thine heauenly will. For commonly the ſenſes of men in iudging *b* are deceiued, and the friends of this world by louing onely viſible things *c*, are deceiued alſo.

r Wiſ. 3.6
1 Pet. 1.7
ſ Lu. 22.42
t Lu. 8.13
u Ioh. 3. 24.25
x Ioh. 17.3
y Deu. 6.5. Mat. 22.37
z Deu. 1.17 1 Sa. 16.7. Sirac 42.1 Iob 10.4
a 1 Cor. 2 10 11.&c
b 1 Cor. 2. 7.8. Iam. 2.2.3
c Ioh. 2.15 16.17

Is a man so much the better as he is greater in the opinion of man *d*? The deceitfull in praising the deceitfull: the vaine man in extolling the vaine, the blind in commending the blind: the weake in magnfying the weake, deceiueth him: & by praising vainely, hee doth verily shame him *e*. For in truth such is a man, and no more, as thou esteemest him to bee, as one *f* said right well.

d Luk. 16 19.20

e Ioh. 5.44 Ioh. 22.43

f Francis the Minorite.

CHAP. LVII.

That we are to exercise our selues with baser workes, when we cannot doe the best.

LORD.

MY Sonne, thou canst not alwaies abide in the most earnest & ardent study of vertue, nor continue in the highest degree of heauenly contemplatiō: but of force through originall corruption *a*, thou art made sometime to come downe vnto inferiour things, & to beare the burthen of this mortall life *b* though vnwillingly & with grief. For as long as thou carriest about a mortall body,

a Gen. 3 16.17.&c. Rom. 7.14 15.&c.

b Wisd. 9 5.15

thou shalt feele the weight and heauinesse of the same *c*.

c Wisd. 9. 15

Therefore in the flesh thou must often groane vnder the burthen of flesh *d*, because thou canst not alwaies without intermission continue in the study of spirituall things, and heauenly contemplations.

d Ro. 7. 24

Here then it is behouefull to make recourse vnto base & outward works, to refresh thy selfe in good deeds, and vvith a strong faith to wait *e*, till I come from on high to visit thee, and to suffer with patience thine exile *f*, and hunger of mind, vntill I see thee againe *g*, and deliuer thee from all troubles *h*.

e Mat. 24 46. 47. Heb. 11. 13. 14. 15 Gen. 47. 9 Psa. 19. 54 *g* 1 Co. 15 51. &c. *h* Reue. 21

For I will make thee to forget thy paines, and to inioy fully the inner quietnes *i*. Yea I will open vnto thee the field of the holy Scriptures, that with a ioyfull minde thou mayest begin to trauerse the way of my cõmandements *k*, and breake into these words *l*, The afflictions of this present time, are not worthy the glorie which shall be shewed vpon vs.

i Ioh. 16 22 *k* psal. 119. 32 *l* Ro. 8, 18

CHAP.

CHAP. LVIII.

That man should thinke himselfe to deserue no comfort at Gods hand, but condemnation.

SERVANT.

O Lord, I am not worthy thy cõfort, or any spirituall consolation *a*. And therefore thou dost right well *b*, when thou forsakest me poore wretch, and leauest me without comfort.

a 1 Cor. 15 9. 10
b Psa. 115 79

For though I should poure out euen a sea of teares, yet could I not deserue any cõfort at thine hand. That which I deserue bee stripes, and punishment; because I haue so often so grieuously offended thee, and in so many things so greatly sinned *c*. So that were the matter duly considered *d*, I am not worthy the least of all thy comforts.

c Luk. 15 18. 21
d Psal. 69 5. 13. 16.

And yet, O gracious and mercifull God, who wilt not that thy vvorkes should perish *e*, to declare the riches of thy goodnesse vpon the vessels of thy mercy, thou doost vouchsafe to comfort me hauing no merite, farre

e Eze. 33. 11.
f Eph. 1. 7. 8 and 2. 4. 5

g Pſ. 71. 15 Lu. 15. 22 23 24. beyond the maner of men g. Neither bee thine heauenly comforts like worldly communications h.

h 2 co. 1. 12 & 2. Cor. 7 4. 5. 6. But what haue I done, Lord, that thou wouldeſt impart vnto mee any ſpirituall comfort at all i?

i Ro. 11. 5. 6. &c. Truly that I remember, I haue done no good at all, but alwaies haue bene both prone

k Gen. 6. 5 and 8. 21 Ro. 3. 9. 20 vnto ſinne k, and ſlowe to repent. And this is ſo true, as if I ſhould denie it, both thou wilt finde me a lyar, and no man dare ſtande to excuſe mee l.

l Iob 9. 2 &c. 32. By my ſinnes what haue I merited

m Mat. 25. 41 but hell and euerlaſting fire m? And therefore I plainely, and indeede confeſſe, I am woorthy all reproch and contempt, and moſt vnwoorthy to liue among thy ſonnes & ſeruants n.

n Lu. 15. 1 and 18. 13 And albeit I can hardly be brought to do it; yet becauſe it is true, I will confeſſe againſt my ſelfe my wickednesſe o, that ſo the ſooner I may obtaine mercy at thine hand.

o Pſa. 32. 5 But what ſhall I, ſinner that I am, full of all manner of ſhame and infamie, what ſhall I ſay? Surely I haue

p Pſ. 50. 11 & 40. 11. 12 & 51. 1. 2. 3. nothing to ſay, but euen this: I haue ſinned, Lord: I haue ſinned, take mercie on me p, forgiue me: ſuffer me yet

awhile to bewaile my wretchednes, before I passe ouer into the land of darknesse, couered with the shadow of death *q*.

q Iob. 10. 11, 22.

For what else doost thou of a guiltie & miserable man require, but that hee afflict and humble himselfe for his sinne *r*?

r Ezec. 18. 21, 22. and 32, 14, 15.

For of true repentance & humbling of the minde, ariseth hope of pardon *s*: the troubled conscience is reconciled vnto God *t*, the fauour of God which was lost is recouered *u*, man is preserued from the vengeance to come *x*, and with an holy kisse, both GOD and the sorrowfull soule doe meet together *y*.

s Psa. 32. 5. and 15, 17. *t* Heb. 9. 14 *u* Zac. 1. 3 *x* Mat. 3. 7. *y* Lu. 15. 20

I say, the vnfained repentance for sins committed is the accepted sacrifice vnto thee, O Lord, sauouring more sweetly in thy Nostrils, than doth the perfume of frankencense *z*.

z Ps. 51, 16

This is the sweet oyntment which thou, who neuer despisest the troubled and humbled minde of man *a*, wouldest should bee poured vpon thine holy feet *b*. This is the place of refuge against the rage of the enemy *c*, here it is amended and washt away whatsoeuer ellewhere was polluted, and defiled *d*.

a psl. 147. 19 *b* Lu. 7. 36. 38 *c* psl. 138. 6. 7. *d* psa. 51. 2. 1 Cor. 6.

Chap. LIX.

Men outwardly minded, find no fauour before God.

LORD.

a Io. 14.27 and 16.33 Phil.4. 10. 11.12.

SOnne, my fauour is more precious, than that it will meddle with outward things,& earthly pleasures *a*.

b Lu.9.23. Ioh.18.54.

Wherfore thou must cast off whatsoeuer is a let thereunto *b*, if thou wouldest bee repleniſhed with the same.

c Mat. 6.6. and 14.23 *d* Lu.18.2. 3.&c 1 Thes.5 17.18

Leane company *c*, loue to dwel by thy selfe alone; auoyde communication; but poure out godly praiers before the Lord *d*, that thy minde may be stirred vp vnto godlineſſe & kept from sinne.

e Lu.9.59. 1 Ioh.2.15 16. *f* Mat.6.24 *g* Luk.9. 23.25.& 14.26.24. Iohn 12 25.26.

Deſpiſe euen the whole world, and prefer the calling of God before all outward things *e*. For doubtleſs thou canst not both serue me, and delight in transitory things too *f*.

h 1 Ioh. 2. 15,16.

Thou must leaue thine acquaintance, and deare friends *g*, and call away thy mind from al worldly pleasure *h*. So doth Peter admoniſh the diſciples of Christ, that they be-

haue

haue themselues in this world as pilgrimes and strangers *i*.

O with what a faith & confidence shall he die, vvho is not kept backe with the desire of any earthly thing *k*?

But no sicke man can haue such a mind, neither doth the carnall man perceiue the libertie of him who is spirituall *l*.

But if he will become spirituall, he must renounce both strangers, and nigh friends also *m*, and take heed of none more then of himselfe *n*.

If thou hast perfectly subdued thy selfe *o*, thou shalt with more ease vanquish other things. For that is true victory, to triumph ouer a mans selfe.

For hee who hath his minde so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in all things, is doubtlesse both a conqueror of himselfe *p*, and also a Lord of the world *q*: to which toppe of perfection, if thou wouldest clime, thou must manfully begin, and lay the axe to the stumpes *r* so to cut off euen by the root all hidden and immoderate loue, both of thy self, and also of euery priuate and carnall good thing.

i 1 pe.2.11
k Gal.6.14 Rom.8.35 36.
Phil.3.20.
l Rom.8.5 1 Cor.2. 14.15.16
m Mat.10.37
n Ro.7.3 1 cor.5.14
o Mat.8.35
p Mat.5. 38. 39.
q Ro.8.37
r Mat.3.10

For

For of this immoderate ſelfe loue,
ſ Mat.7.3.4 only dependeth almoſt all that a man
t Mat.11.29 muſt vtterly roote vp ſ: which vice
u Ro.6.3 beeing once ſubdued, great peace &
Colo.3 5 perpetuall quietneſſe will enſue t.
x Ephe.4 But, for that few doe indeuour per-
22.23.24. fectly to mortifie u, and altogether to
y Iam.4.1. forſake themſelues x, it commeth to
2.3 paſſe that many doe remaine ſnarled
z Gal.5.19 within y, and cannot in ſpirit riſe a-
20,21. boue themſelues.
a 1 Ioh.3 But hee that freely would liue with
15.16 me, muſt mortifie and ſlay all wicked
Phil.3.7.8 and intemperate affections of his
2 Cor.7 minde z, and ſticke to nothing crea-
29.30.31 ted ouer-greedily.

CHAP. LX.

The diuerſe working of Nature and of Grace.

LORD.

MY Sonne, conſider diligently the diuerſe motions betweene Nature and Grace. For after ſo ſubtle, and contrary a manner their motions be, that hardly they can be diſcerned, but of the ſpirituall and illu-
a 1 Cor.2.1 minated man a.

All

All men couet indeede that which is good, yea and pretend a colour of goodnes in their deeds and sayings: therefore vnder the shewe of that which good is, many are deceiued.

Nature is crafty, and carieth away, intrappeth & deceiueth many a man, yea and it would alwaies bee the end of action *b*: but Grace dealeth simply, and declineth from all kinde of euill, vseth no deceit, dooth all things plainely for Gods sake, and resteth in him vnto the end *c*.

Nature refuseth to die *b*, to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified *e*, striueth against appetite *f*, coueteth to bee brought in subiection, & to be ouercome *g*, will not vse her liberty, loueth to be kept in awe, will not Lord ouer any *h*, but is ready euermore to liue, to abide, to be vnder God, yea, and for Gods cause humbly to obey euery man *i*.

Nature seeketh after profit *k*, and considereth what lucre may bee gotten by another: but grace doth note rather what may benefit others *l*, than profit herselfe.

Nature is glad when shee is had in honour

b Ro.1.20. 21.and 10 3.4. *c* 1 co.13.1 2.& 1 cor. 15.30.31 32 *d* Mat.26. 69.70 Luk.22.55 56.57 Ioh.21.18. Rom.7.15 16.&c. *e* Gal.6.14 *f* Rom.7 22.23. *g* Eph.5.6 1 Pet.2. 11.12 *h* 1 Cor.6, 12,13. *i* 1 Cor.13 3.&c. *k* Mat.9.21 22. *l* 1 Cor 9 12.15.and 1 co.10.33 Col.3.1.2

m Io.5.44. and 12.43 Act.1.2. 12.22.&c. n 1 co.10.1 Colo.3.17 Acts 14. 13.14.15 o Lu.18.18 p Act.5.41 Mat.5.10 q Mat.25 8.18. r 1 Cor.15 30.32. and 1 Cor. 11.23.24 s Lu.16.19 t Phi.4.11 12 1 co.11.27 1 Ti.6.7.8 u Lu.12.16 17. &c: x Luk.12. 22.23. y 1 co.13.7 z Mat.5.11 a Mat.6.20 b 1 cor.6.9 c 1 co.13.4 d Ac.10.33.

honor, & cõmended among men *m*: but grace aſcribeth all glory & praiſe vnto God *n*.

Nature feareth reproach and contempt *o*, but grace is glad to be rebuked for the name of Chriſt *p*.

Nature loueth eaſe and quietneſſe of body *d*: Grace cannot be idle, but willingly ſetteth her ſelfe to labour *r*.

Nature ſeeketh after curious and goodly, and abhorreth from baſe and groſſe things *ſ*. Grace is delighted with ſimple and baſe things, deſpiſeth not rough, neither refuſeth to put on old rags *t*.

Nature reſpecteth tranſitory things *u*, reioyceth at worldly gaine, fretteth at loſſe, and at euery deſpite-full word is out of quiet: but grace hath reſpect vnto heauenly things, cleaueth not to the world *x*, at loſſe is not troubled *y*, nor diſquieted at ſharpe words, becauſe her treaſure is repoſed in heauen *z*, where nothing periſheth *a*.

Nature is couetous and more gladly taketh than giueth *b*, louing priuate gaine: but grace is bountifull *c*, and liberall, ſhunneth priuate commoditie, is content with little *d*; iudging it better to giue than to receiue.

Nature

Nature is bent vnto the world *e*, vnto the flesh, vnto vanity & to vagaries: but grace allureth vnto God, and vnto well doing, biddeth all creatures Farewell, flyeth the World, abhorreth the desires of the flesh *f*, abstaineth from idle gadding, & blusheth to be seene abroad.

e Gen. 6. 5

f Ioh. 1. 15 16. 1 Co. 7. 31 Gala. 5. 19 20

Nature seeketh outward solace, by whose allurements it may be delighted *g*: but grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good *h*, aboue all visible things.

g Luk. 15. 13

h 1 cor. 1. 3

Nature doth all for gaine, nothing frankly, and still looketh either for as good a rewarde or greater, and hopeth either for praise or for fauour in respect of benefits bestowed: finally, it coueteth to haue her deedes, and gifts to bee greatly accounted of *i*: but grace hunteth after no worldlie thing, neither looketh for any recõpence besides God alone, nor yet coueteth more temporall things than are necessary for the attainement of euerlasting life *k*.

i Mat. 16. 1

k 1 Tim. 6. 7. 8.

Nature glorieth in the multitude of friends and kinsfolke, and boasteth in the nobility of stock, & ancestors: fauoureth the mighty, flattereth the

m Io.5.44. and 12.43 Act.1.2. 12.22.&c. n 1 co.10.1 Colo.3.17 Acts 14. 13.14.15 o Lu.18.18 p Act.5.41 Mat.5.10 q Mat.25 8.18. r 1 Cor.15 30.32. and 1 Cor. 11.23.24 s Lu.16.19 t Phi.4.11 12 1 co.11.27 1 Ti.6.7.8 u Lu.12.16 1.7. &c: x Luk.12. 22.23. y 1 co.13.7 z Mat.5.11 a Mat.6.20 b 1 cor.6.9 c 1 co.13.4 d Ac.10.33

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k 1 Tim. 6. 7. 8.

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weal-

wealthy, and loueth her equals: but
l Mat. 5. 44.45 Grace loueth euen her enemies *l*, braggeth not of many friends, neither yet respecteth the place or stock
m Lo. 8.33 whence shee was borne *m*, vnlesse the greater vertue & godlines florished there. This grace fauoreth the poore more thē the rich, lamenteth the case of the innocent more than of the mighty, delighteth in the true, not in the deceitfull, and alwayes exhorteth
n 1 Cor. 12 1. 13 good men to follow chiefly the most excellent gifts *n*, and to expresse the
o Eph. 1.5. Sonne of GOD in their manners *o*.

p Mat. 6.22 Nature quickly complaineth of
q Ro. 8.25. 2 Co. 11.27 want and pouerty *p*. Grace constantly endureth need *q*.
r 1 Co. 13.31 Colo. 3.17 Nature referreth all to her selfe, &
s Iam. 1.8 1 Ioh. 3.9 striueth and contendeth for her selfe: but grace referreth all things vnto the
Ioh. 1.12 13 glory of God *r* whence shee sprang *s*, ascribeth no goodnes to herselfe, is
1 Cor. 13 4.5.6. not arrogant *t*, nor contentious, neither yet preferreth her owne opinion before others, but in all study and searching of the truth submitteth her selfe to the wisedome, and iudgement of God.

Nature coueteth greedilie to knowe, and heare newes, and secrets,

crets, loueth outwardly to appeare; & to try much by the senses: & finally desireth to be knowen, & to doe such things as may bring her fame and glory in the world *u*.

But grace seeketh not after newes and curious knowledge *x*; both because it proceeds altogether frō the olde corruption of man *y*, and also for that indeede there is no newe or durable thing vpon earth *z*. And therefore it teacheth men to abstaine from fooliſh pleasure *a*, to shunne vaine glory *b*, modestly to conceale such things as seeme praise-worthy, and to be had in admiration for their excellencie *c*; and of euery thing, and knowledge to get profit, and to seeke the glory of God *d*. Finally, shee desireth to haue neither herselfe, nor hers to be praised *e*; but God, who of meere good will imparteth all things vnto vs *f*, to be thanked for his benefits *g*.

This grace is a light set aboue nature, & a certain singular gift of God, a note proper to the elect, and pledge of euerlasting life *i*, vvhich lifteth a man from earthly to the loue of heauenly things *k*, & of a carnall makes a spirituall man *l*.

u Ioh. 5. 44 and 12. 43
x Mat. 6. 1. 5. 16
y Eccl. 3. 12. 23. 24. Rom. 7. 3. Gen. 6. 5
z 1 cor. 7. 3
a 1 Ioh. 2. 15. 16. 17
b Ier. 9. 23
c Gal. 5. 25
d 1 co. 13. 4
e Col. 3. 17
f 1 Cor. 4. 6. 7
g Iam. 1. 17
i 1 Thes. 5. 18.
k col. 3. 1. 2
l Ro. 8. 12
l 1 cor. 2. 10. 11. &c. Gal. 4. 6

And

And therefore the more nature is
k 2 Cor. 4. 16. 17. 18 pressed downe, and tyed vp, the more
l Eph. 4. 22 23. 24 col. 3. 9. 10 grace is inspired *k*, and the inner man with newe gifts after the image of God is renewed euery day *l*.

Chap. LXI.

Of the corruption of Nature, and power of Gods heauenly grace.

SERVANT.

O Lord, my God, who hast created me after thine owne Image
a Gen. 1. 26. 27 and 5. 1 Wisd. 2. 23 Eccl. 17. 1. 2 1 cor. 11. 7 Col. 3. 10. *a*, giue me such grace (which is most excellent and necessary vnto saluation as thou hast showen *b*) that I may subdue my wicked nature, drawing mee alwaies vnto sinne and destruction.

b Lu. 9. 23. c Gen. 6. 5 d Ro. 7. 13 For I see in my flesh the law of sin, rebelling against the lawe of my minde *d*, and leading mee captiue to the satisfying of my desire in many things, so that without the assistance of thy most heauenly grace, poured zealously into my mind, I am vnable to resist the assaults thereof.

Yea Lord, I lacke thy grace, and that much grace of thine, vvhereby my

my nature prone vnto all impietie, euen from my youth *e*, may be subdued and ouercome. For nature beeing fallen through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded vnto all mankinde. So that nature which at the first thou diddest make good and righteous, is now counted for the sinne & infirmity of the corrupt nature, in as much as the motion left vnto it, tendeth alwaies vnto euill, and inferiour things *f*. For, as touching that little power which abideth in the same *g*, that is like a certaine sparkle raked vp in the ashes.

This is that naturall reason, enclosed about with blacke darknes, yet so that somewhat still it can discerne, & iudge betweene good and euill, betweene truth & falshood *h*, although it haue no power to fulfill that which it alloweth *i*, neither enioyeth a perfect light of the truth *k*, with soundnes of her affections.

Hence, O my God, it is, that as touching the inward man, I am delighted with thy law *l*, knowing that thy statutes are good, righteous, holy *m*, and that they reprooue euill and wickednesse, and teach what is to bee auoi-

e Ge. 8.28 Mat. 15,19

f Wis. 9.25 Rom.7.14 15.18

g Ioh.1.9 2 pet. 1.19

h Rom.7 14.15. &c.

i Phi. 1.13 2 cor.3.5

k Mat.6. 12.24.

l Ro.7.22.

m 1 Tim.1 8. Rom. 17.2 13.18

Rom 7,23 28 auoydeſt. But in my fleſh I ſerue the law of ſinne, whilſt I obey the appetite more then reaſon.

Hence it is, that to will is preſent with me, but alas I find no meanes to perform. Hereof it is that ofrentimes I purpoſe to do many things wel: but becauſe thy heauenly fauour is wanting *n*, which may helpe mine infirmitie, by a little reſiſtance I ſlide back and fire. Yea, hereof it is, that I know indeed the way of righteouſneſſe, and ſee as in a glaſſe what my dutie is *o*, but through the weight of my ſinne *p*, I haue no power to ariſe vnto perfection.

n Pſa. 104 29
o Ro. 7. 15.
p Wiſ. 9. 15
q Phi. 2. 13
r Io. 15. 4. 5
ſ Phi. 4. 13
t Ro. 5. 20. 21.
u Ro. 3. 20 Gala. 21. 6
Rom 11. 6
x Rom. 11 17. 18
y 1 Cor. 1. 19. 20
z Luk. 12. 16. 17. &c. and 16. 12 23.
a 2 Sa. 14. 25. & 2 Sa. 18 9. 10
b 1 Sa. 17 4. 5. &c.
c Act. 12 21. 22. 23.

O Lord, how greatly do I lack thy grace both to begin what good is, & alſo to proceed throughly in goodneſs *q*. For without it can I doe nothing; through the helpe thereof I can doe all things in thee *ſ*.

O heauenly grace indeed *t*, without which, neither the merits of man *u*, nor the gifts of nature are of price *x*. O Lord, without thy grace neither learning *y*, neither riches *z*, neither beauty *a*, nor ſtrength *b*, nor wit, neither eloquence *c*, is of any waight before thee.

For the gifts of nature are common

to the wicked as wel as to the good *d*, but grace is a gift peculiar only to the elect *e*, which whoso haue, are counted meet & worthy eternall life. Finally, it is so excellent, that without it neither the gift of prophesie, nor the working of miracles *f*, neither the profound knowledge of secret things is any thing worth: yea neither faith, nor hope, nor any other vertues are accepted in thy sight without loue and grace *g*.

O blessed grace, which makest him rich with vertues, who is poore in spirit *h*, and him humble of minde, who is rich for goods *i*: Come, come downe to me fill me earelie with thy comfort, that my mind for wearines and hunger do not faint.

O Lord, I beseech thee, impart thy grace vnto me *k*: that is sufficient for me *l*, though I haue nought else that nature wou'd require. Yea, I protest if that be with me, I wil dread no tentation nor trouble whatsoeuer *m*: that is my strength *n*: that bringeth counsell and helpe *o*: yea it is both mightier then all enemies *p*, and wiser then the prudent *q*.

It is the mistres of truth, the teacher of discipline, the light of the minde *r*,

d Ier. 9.23
Psa. 73. 13
e Ro. 11. 56
f Mat. 7. 22
g 1 Cor. 13 1. &c.
h Mat. 5. 32
i Ro. 11. 20
k Luk. 1, 30
48
l 1 co. 12. 9
m Psa 2. 34 Rom. 8. 31
n Psa. 13. 2
o Psa. 10. 1
p Ro. 8. 31
q 1 Cor. 1. 19, 20.
r Mat. 11 4, 25, 26. Lu. 10. 21.

the

the comfort in affliction, the expeller of ſadneſſe, the remouuer away of care *f*, the nouriſher of religion, the mother of teares: at a word, without it what am I but withered wood, and a roote moſt vnprofitable, and to be caſt away *g*?

f Pſal. 83. 4 7. 19

g Ioh. 15. 4 5. 9

Wherefore, O Lord, let this thy Grace both go afore, and alſo follow me, wherby I may continually apply my ſelfe vnto well dooing, through Ieſus Chriſt thy ſonne. Amen.

CHAP. LXII.

That we ought to deny our ſelues, and to imitate Chriſt, by the croſſe.

LORD.

THe more thou leaueſt thy ſelfe *a*, my ſonne, the nigher thou commeſt vnto me *b*.

a Lu. 9. 23.
b 1 Cor. 4. 16

As outwardly to couet nothing, cauſeth inward peace, ſo inwardly to forſake ones ſelfe, ioyneth man to God *c*.

c Luk. 9. 4.
d Mat. 9. 9. and 19. 27
e Ioh. 2. 19 22
f Ioh. 18. 6

My mind is, that thou learn a perfect deniall of thy ſelfe in my will, & that without all contradiction or muttering *d*. Follow thou mee *e*, I am the way, the truth and the life *f*.

With-

Without a way men walke not, without a truth men knowe not, without a life they liue not. I am the way wherin thou muſt walk, the truth whervnto thou muſt ſtick, the life for which thou muſt hope. I am the way inuariable, the truth infallible, the life euerlaſting. I am the right way, the chiefeſt truth, the true life, the bleſſed life, the life vncreate.

If thou goe forward in my waie, thou ſhalt knowe the truth, and the truth ſhall ſo make thee free *g*, that thou ſhalt attaine vnto euerlaſting life. *g* Ioh.8. 32.36

If thou wouldeſt enter into life, keepe the commandements *h*. If thou wouldeſt knowe the truth, beleeue me *i*. If thou wouldeſt be perfect, ſell all *k*. Wouldeſt thou be my diſciple? then deny thy ſelfe *l*. Wouldeſt thou attaine vnto a bleſſed life? then deſpiſe the life preſent *m*. Wouldſt thou be extolled in heauen? then debaſe thy ſelfe on earth *n*. Wouldeſt thou raigne with me? then ſuffer with me *o*. For onely the ſeruaunts of the croſſe doe find the way of happineſſe, & of a true life *p*.

h Mat.10 17.
i Ioh.8.31 32
k Mat.19.21
l Luk.6.23
m Ioh.12 25
n Lu.18.13
o 2 Tim.2 12.
Rom.8.35
p Act.14. 22.

SERV. O Lord Ieſu Chriſt, for as much as thy way is narrow *q*, & *q* Mat.7. 13.14

odious

r Ioh. 15. 18. 19. 20. odious to the world *r*, giue me grace with thee to despise the world *s*. For
s 1 Ioh. 1 15. 16. 17 neither is the seruant greater then the
t Mat. 10. 24 Luk. 6. 40. Lord, nor the Disciple aboue the master *t*.

Ioh. 13. 16 and 16. 20 Psa. 119. 6 u Psal. 25 12. 14. Let thy seruant be exercised in thy way, because therein my saluation, & true holinesse doth consist *u*. Whatsoeuer I read, or hear without the same, can neuer fully recreate or delight me *x*.

x Psal. 119 14. 103. 111. 127 y Math. 7 24. 25 Iam. 1. 25 z Io. 14. 22 a Math. 25 34 LORD. Sonne, seeing thou hast read and knowest all these things, blessed shalt thou be, if thou fulfill them. He that vnderstandeth and fulfilleth all my commandements, loueth me, and I will loue him again *z*, and reueale my selfe vnto him, and bring it so to passe, that hee shall sit with me in the kingdome of my Father *a*.

b Psal. 89 28. 33. SERV. Grant therefore Lord, that what thou hast said and promised, may come to me *b*.

From thine hands I haue receiued the crosse: I will beare the same euen to the death, as thou hast enioyned

c Lu. 21. 19 me *c*.

Doubtlesse the life of a true Christian, is the crosse, but that is the way

d act. 14. 22 into heauen *d*: neither backward, nor

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Chap.6
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ously in faith *k*.

Be thou patient, and prepare thy selfe to greater troubles *l*. Thou must not therefore be out of hart, though thou see thy selfe greatly to be afflicted, & tempted grieuously *m*. Thou art a man, no God; neither Angel, but flesh.

Thinkest thou alwayes to abide in one and the same state of godlines? when neither the Angels in heauen *n*, nor Adam the first man in Paradise *o* could, for both fell quickly?

I am he, who will both strengthen the mourners with health *p*, and exalt vnto my dignity such as acknowledg their owne weakenesse *q*.

SERV. O Lord, for thy words more sweet to me than hony, & the hony combe *r*, I thanke thee.

Alas in such calamity and troubles what should I doe? diddest not thou strengthen mee with this ghostly speech *s*?

So that at length I may come vnto the Port of saluation, what skilleth it what and how great thinges I indure *t*?

O Lord grant me a good end, and a blessed departure out of this life. O my God, remember me *u*, and guide

k Mat.21.2 Iam.1.6
l psl.27.14. & 21. 3.4. 1 Cor.16 13.14.
m Iam.1.1
n Iob. 4.18 2 pet.2.2.4 Iude 6.
o Gen.3.17
p Psl.113.7
q psl.145.16 Luk.1.52
r Psa.119. 103
s Psal.119. 92
t Ro.8.18
35. 36.
u Luk.23. 42

me the right way into thy kingdom, Amen.

CHAP. LXIIII.

That high matters and secret iudgements of God should not be searched after.

(·.·)

OF hard matters, my Sonne, and of the secret iudgements of God, Take heed thou dispute not *a*. I say, reason not either why this man is so reiected, or that man in such fauour *b*, why this man is so miserably afflicted, that man so highly aduaunced.

a pro. 25. 2 Eccl. 3. 22 23. 24
b Rom. 11. 18. 19

These things are beyond the reach of man, neither is any reason or disputation meet enough to search out the counsell of the Almighty *c*.

c Esa. 40 28.

Therefore, when either the enemy doth bring these things into thy mind, or else som curious fellows inquire of thee, answer with the prophet *d*, Righteous art thou, O Lord, and iust are thy iudgements. Againe say *e*, The iudgements of the Lord are true, they are righteous altogether.

d Psa. 119. 137
e Psa. 19. 5

For my iudgements are to be feared

red, not to be discussed, in as much as they are aboue the capacity of man *f*. *f* Ro.11.33

Doe thou neither enquire, nor dispute touching the merites of Saints, who eyther was more holy in the world, or is more glorious in heauen. For these things oftentimes breede strife and vaine contentions *g*, yea & moreouer they nourish pride & ambition, whereof spring enuie and discords *h*, whiles one doth proudlie contend one to bee more holy and religious then another. *g* 1 Ti. 6.4 *h* 1 Tim. 6 4. 5.

The desire to learn & to finde out these things gets no profit at all: but displeasure of the saints. For I am not the God of dissension, but the God of peace *i*, which peace consisteth in true modestie *k*, not in arrogancie of mind *l*. *i* 1 Cor. 1 14. 33 *k* Mat. 11. 29 *l* Esa. 57. 21

Some through good will are more inclined toward these than toward those, but that do they rather of humane affection, then of heauenly *m*. *m* 1 Cor. 3 3. 4. 5.

I am he who made all the Saints *n*, *o* who haue indowed them with gifts *o*, *p* and exalted them to glory *p*. I know *q* what euery one hath deserued. I preuented them with most liberall blessings *q*, I before the world began, foreknew who were to be loued *r*, I *n* Gen. 2. 9 *o* Iam. 1. 17 *p* Ioh. 17. 22 *q* Psa. 21. 3 Mat. 5, 45. *r* Ro. 8. 28 29. 33 2 Tim. 1. 9

s Ioh.15.16 *t* Ro.8.30 *u* Ier. 3.31 Ioh.6.44. *x* Heb.11 32.33.34. *y* ps.94.19. 2 Cor.1.7 1 Cor.4.4 5. &c. *z* Phi.1.12 13.14 and 2.31 *a* 2 Tim.2 12 Reu.2.26. *b* Ma.19.30 *c* Mat.5.45 1 Tim.2.4 *d* Psa. 148. 1.2.&c. *e* Ro.8.30 Eph. 1.4.5 *f* 2.Ti.1.9 *g* Mat. 10. 40.&18.10 & 25.45. Lu.10.16. *h* Ro. 12.4 Ex.32.32

choose them out of the world *s*, not they me: I of my great fauour called them *t*, and drew them *u* mercifullie vnto me, I ledde them through manifold tentations *x*, and poured most singular comforts vpon them *y*: I gaue them power to perseuere *z*, and crowned their patience *a*, I knowe both the first and last *b*, I loue all men most wonderfully *c*, I am to be praised in all my Saints *d*, and in each of them honored and glorified, who haue so gloriously exalted such as I did predestinate, and that without any merites at all which they had done *f*.

Therefore whoso despiseth euen the least of my seruants, doth not honor the great *g*. Because I haue made the small as well as the great: so that hee who derogates from any of the Saints, derogates from me, and from all the partakers of the celestial kingdome.

For all are one through the band of loue, they all think one thing, they mind one thing, and they loue all as one *h*.

Yea, which is farre more strange, they loue me more than themselues; or any merites of their owne *i*. For being

being rauished aboue themselues, & carried away from all selfe-loue, they proceed wholly into the loue of mee, so that nothing can either turne them away, or keep them down *k*. For being full of eternall truth, they burne with the fire of loue vnquenchable.

Let therefore carnall and fleshly men, who know nothing but how to loue their priuate ioyes *l*, surcease fro prating about the state of the godly *m*. For they adde vnto, and diminish from their praises, according as in affection they are inclined, not as pleaseth the eternall truth.

Many are ignorant, but they especially, vvho beeing smally enlightened, can seldome loue any man vvith a perfect spirituall affection of loue *n*.

Some through naturall & humane affection are inclined toward these men, and toward those, and as they thinke of earthly, so they iudge of heauenly things *o*.

But vnspeakeable is the difference betweene those things which vnperfect men do dream of, and betweene that which men spiritually enlightened from aboue *p*, doe behold *q*.

Therefore my sonne, wade not curiously

k Rom. 5. 3. 4. 5
Rom. 8, 35 36
l 1. Co. 13. 5
m 1. Co. 3. 14
n 1. Iohn 2. 9. 10. &c.
o Wis. 9. 13, 14. 15
Iohn 8. 15
Iohn 3. 3 4. 5
p Ti. 3. 16
2. Pe. 1. 21
q Mat. 13 11
Ioh. 2. 23
2. Cor. 2. 14. 15. 16

riously in those matters, which passe the reach of thy wit: but bend thy
r Ezech. 3 22. 23. 24 whole studie, that thou maiest bee found the least in the kingdome of
s Mat. 5. 3 God s.

Now in case a man knew who were eyther more holie for zeale, or in place more honorable then the least in the kingdome of heauen, what good would that knowledge bring him, but only to make him the more
t Eccl. 2. 13 humble in my sight thereby t, and to breake the ofter into the praise of my name?

He pleaseth God better that thinketh how great his sinnes, and how
u Mat. 18 1. 2 little his vertues are u, and how far he is from the perfection of godly men, then he doth which disputeth about the highnesse & basenes of the Saints of God.

They glory not of their owne merits, in as much as they ascribe no goodnes to themselues, but confess that whatsoeuer they haue, commeth
x 1. Cor. 4 6. 7 from me x, who haue giuen them all
y Ia. 1. 17 things y, of mine infinite mercy and loue.

And they for their parts are filled
z psl. 16. 11 Iohn 16 22. 33 with such fulnes of the Godhead, and ioy z, that they lacke no glory nor felicity at all.

The

The Saints the more brighter in glory the more humble are they *a*, & the nigher and dearer to mee. Therefore shall you find it written, that they cast their Crownes before the throne of God *b*, and with faces toward the ground before the Lamb *c*, worshipped him who liueth for euer and euer.

a 2.cor.12 4.5.10.11

b Reue. 5 8.12.13

c

Many reason who is greatest in the kingdom of God *d*, which neuer reckon whether they bee themselues to be counted in the number of the least

d Mat.18.1 Mar.9.32 Luk.9.46

In heauen to be euen the least is a great thing, where all be great. For all both shal be called *e*, and are *f*, the children of God.

e Mat. 5.9 Mat. 6.9

f

Hee that is least shall become as a thousand *g*, and hee that is an hundred yeares olde, being a sinner shall die as a young man *h*.

f Mat.13.38 Mat.25.34 *g* Esa. 60. *h* Esa.65

For when the disciples demanded who in the kingdom of heauen shold bee greatest, they had this aunswere made them *i*: except ye be conuerted, and become as little children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore shall humble himselfe as this little Childe, the same is the greatest in the Kingdom of heauen.

12

i Mat. 18

Woe then to them who disdaine to humble themselues with little ones. For the gate of the kingdom of Heauen is too lowe for them to enter in
k Mat. 7. 13 thereat *k*: woe also to the rich *l*, who
l Lu. 6. 24 haue their comforts in this world. For
m Mat. 25 they shall stand howling without *m*,
41 when the poore are entred into the
Lu. 16. 23 kingdome of God.
24 But ye meeke ones *n* reioyce; and
n Mat. 11 be glad yee poore: For yours is the
29 kingdom of God *o*, obeying or wal-
o Mat. 5. 3 king in the truth.

CHAP. LXV.

That all our trust and confidence must be fixed on GOD alone.

SERVANT.

O My Lord, wherein is my hope fixed in this life? or what is my
a Ps. 100. 6 greatest comfort *a* of all things wch
Ps. 103, 11 are any where vnder the cope of hea-
Ia. 3. 21. 23 uen? It is thou my Lord and GOD,
Eccles. 18 whose mercy is infinite.
3. 4. 5 When was it with me either well, if thou wert absent? or ill, if thou wert
b Psal. 104 present *b*?
27, 28, 29 Doubtlesse I would choose to bee rather

rather poor for thee *c*, than rich without thee *d*: and rather with thee to be a pilgrime on earth *e*, then without thee to possesse heauen *f*.

Where thou art, there is heauen *g*, where thou art not, there is hell, and destruction *h*.

Thou alone art the thing which I desire *i*: therefore neede haue I to sigh, to cry, to pray vnto thee.

Finally, I can trust none, that can duly assist mee in my troubles, but thee alone my God: thou art mine hope *l*, thou art my confidence, thou art my comforter in all things most faithfull.

All men seeke their owne *m*; but thou desirest nought, but my welfare and profit *n*. & turnest all things for me to good.

In that thou layest me open to tentations and troubles, it is altogether for my profit *o*. For thy wont is a thousand waies to try such as thou louest *p*. In which triall thou oughtest no lesse to be loued and praised, than if thou didst replenish me with all celestiall comforts *q*.

Wherefore, in thee my Lord, and God, I place all mine hope, and confidence *r*: on thee, doe I lay all my

c Mat. 5. 3
d Lu. 6. 21 and 16. 24
e Lu. 9. 58.
f Esa. 14. 12
g Psa. 11. 4
h ps. 104. 9
i ps. 119. 1. 4 and 47. 1
k ps. 50. 25.
and 121. 1.
l Psa. 10
18. 2.
m Phi. 2. 4
n Eze. 18
31. 32.
o Psa. 119
67. 71
p wis. 3. 5. 6
Ioh. 7. 18
q Ex. 20. 18.
Deu. 13
1. 2. 3.
Heb. 12. 3.
4. 5.
Act. 14. 22
Ro. 8. 35
r Psa. 31. 1 and 71. 1.

f Psa. 61.2 and 9.2.7 my calamities and troubles *f*. For
t Ps. 102 24.25.26 Mala. 3.6 Heb. 1.10. 11.12. without thee whatsoeuer I behold is all fraile and transitorie *t*. For neither can friends profit *u*, nor strong men help *x*, nor wise men counsell well *y*, nor learned bookes comfort *z*, nor riches saue *a*, nor se-
u psl. 118.8.9 *x* 2 Mac. 15 25.26.27 Psal. 33.16 17. *y* Psal. 1.2. 12. &c. cret places hide *b*, vnless thou be present and helpe, strengthen, comfort, instruct, and keepe. For whatsoeuer seemes to belong to the attainment of peace and felicity, without thee is nothing, & brings indeed no felicitie at all *c*.
z 1 Co. 1.20 *a* Lu. 16.22 *b* ps. 147.1 *c* psl. 134.29 Hos. 13.10 11. So that thou art the chiefest end, the perfection of life, and the profoundnesse of speech, in thee to trust aboue all things is the chiefest comfort of thy seruants.
d 1 Cor. 15.25 On thee doe I looke *e*, in thee do I trust *f*, O my God, and father of mercie *g*.
e Psa. 25.1 *f* Psa. 31.1 and 71.1 *g* 2 cor. 1.3 *h* 1 Cor. 3. 16.17. Blesse, make my soule holy with celestiall happinesse, that it may bee thy sacred habitation, and seat of eternall glory, a Temple pure from all filthinesse *h*, which may not offend the eyes of thy maiestie.
2 Cor. 6. 19.20. *i* Psal. 51.1 O Lord, according to the greatnes of thy mercy, and according to the multitude of thy compassions *i* look

vpon

vpon me, and heare the ſupplication of thy poore ſeruant *k*, liuing farre off a baniſhed man in a ſauage countrey *l*.

k Pſa. 54.6
l Gen. 47.9 He. 11.13.

Protect, and keepe the ſoule of thy poore ſeruant *m*, among ſo many dangers of this mortall life, & bring me by the conduction of thy fauour into the country of eternall glory *n*, through the way of peace *o*: Amen.

14.15.16
m Pſa. 71.3
n Reue. 11 23.
o Luk. 1.79.

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1. Tim. 1. 17.

Now vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour & glory for euer and euer Amen.

Certaine ſpeciall prayers contained in this Booke.

Vſe if thou wilt

1

Praiſe GOD for his benefites, in the third Booke.
- Chap. 6. Pag. 121.
- Chap. 10. Pag. 133.
- Chap. 12. Pag. 137
- Chap. 40. Pag. 191.
- Chap. 47. Pag. 213.

2

Confeſſe thine owne wickednes & Gods righteouſnes in the third booke.
- Chap. 16. pag. 147.
- Chap. 23. pag. 160.

Pray vnto God for
- a quiet conſcience. pag. 178
- grace to call the benefits of God into minde, in the third booke, chap. 25. pag. 167.
- grace to contemne the world. pa. 209.
- grace to doe the will of God, in the firſt booke, chap. 10. pag. 37 booke 3. chap. 18. Page 151 154.
- grace to hope in God, and to loue him aboue all things, booke 3. chap. 24. pag. 163.
- Gods heauenly comfort. pag. 153 247.
- deliuerance out of trouble in the third booke. Chap. 35.

35. page

vſe if thou wilt pray vnto God,

- For
  - 35. pag. 185. chap. 51. pag. 220.
  - happineſſe euerlaſting. cha. 54. pag. 230.
  - inſtruction ſpirituall. pag. 111.
  - true knowledge, and zeale pag. 116.
  - the mercy of God. chap. 65. pag. 276.
  - patience in troubles. pag. 159. 226. 240. 263.
  - a pure minde. pag. 183
  - a quiet conſcience. pag. 178
  - ſpirituall inſtruction. pag. 111.
  - to haue thine vnderſtanding opened. 173.
  - Zeale. pag. 116.
- to auoide
  - euill thoughts. pag. 172
  - ſinne. pag. 155
  - vaine glory. 210
  - tentations. pag. 258.

This discourse is diuided *into three parts, or books, the first whereof hath 25. Cpap. whose contents be these.*

Chap. *Page.*

THat all worldly things are vaine and to be contemned. 1

2 Against vaine glory in spirituall things. 3

3 Of true knowledge, or knowledge of the truth. 6

4 Wisedome must bee vsed in all our dealings. 10

5 How to read and study the holy Scriptures with profit. 11

6 That inordinate and carnall affections must be mortified. 12

7 Against vaine-hope, and vainglory. 13

8 What company is to be refrained, or followed. 15

9 For obedience and subiection. 16

10 Against idle meetings, and vain talke. 18

11 How to come vnto quietnesse in mind, and to a godly life. 19

12 Of the profit gotten by aduersity. 22

13 That no man either is, or hath been without tentation, and how to suffer and resist the the same. 23

14 Against rash iudgement. 27

15 Of

Chap. *Page.*

15 Of the works of charity, and how to doe good works. 29

16 That men which offend muſt be borne withall ſometime. 30

17 The way vnto quietneſſe both temporall and eternall. 32

18 The vertuous life of the holie fathers. 19

19 The exerciſe of a true Chriſtian. 36

20 Of ſolitarineſſe & ſilence. 40

21 Preparatiues vnto godlineſs. 45

22 A view of the miſery of mankinde. 49

23 That man ought to thinke vpon his end. 52

24 Of the laſt iudgement, and of the puniſhment of ſinne. 58

25 That wee muſt earneſtly endeuour to amend our liues. 63

The Chapters of the ſecond book, haue theſe contents.

Chap. *Page.*

1 OF the inward life of man. 70

2 Of patience and humility, two vertues neceſſary to be in a chriſtian.

3 That wee ought to be at peace both with our ſelues, & with all men. 76

Chap. Page.

4 Of pureneſſe in mind, and plainneſſe in meaning. 79

5 Of the conſideration of a mans ſelfe. 80

6 The ioy of a good cõſcience. 82

7 That our Sauiour Chriſt ought to be loued aboue all things. 85

8 Of the familiarity with Ieſus. 87

9 Of the want of comfort. 90

10 Of thankfulneſſe vnto God for his benefits. 95

11 The ſmall number that loue Chriſt vnfainedly. 98

12 Of patient bearing the Croſſe of Chriſt. 101

The Chapters of the laſt Booke haue theſe contents.

Chap. Page.

OF the ſpirituall communication between Chriſt and the faithfull ſoule. 110

2 That the truth ſpeaketh inwardly without noiſe of words. 111

3 That the words of God with all reuerence ſhould be heard, and that they are not vnderſtood of moſt mẽ. 113

4 A prayer for the attayning of the true knowledge of Gods heauenly

Chap. page
ly will, & for zeale in religion. 116
5 That we muſt walke ſincerely, and humbly before God. 118
6 A Prayer and thankſgiuing vnto God for his benefits. 121
7 The praiſe & force of godly loue, 122
8 How to try a friend, alſo how to reſiſt the enemy. 125
9 Of modeſt concealing the benefits of God. 128
10 That man muſt abaſe himſelfe in the ſight of God. 133
11 That all things are to be directed vnto God, as to the principall end. 135
12 That it is a ſweet thing to ſerue God, and to deſpiſe the world. 137
13 That the deſire of the mind muſt be examined & bridled. 140
14 The way vnto patience, & to fight againſt fleſhly deſire. 142
15 Of obedience to our betters, after the example of Chriſt. 145
16 That wee are to conſider the ſecret iudgement of God, leaſt wee wexe proud in his gifts. 147
17 What wordes and maners wee ſhould vſe in deſiring any thing at the hands of God. 149
18 A praier for grace to do the wil of God

Chap. Page
God.
19 That the true comfort is to bee ſought for in God alone. 152
20 That all our cares muſt bee caſt vpon God. 154
21 That the troubles of this life are patiently to bee ſuffered after the example of our Sauior Chriſt. 155
22 Of long ſuffering, and who is patient indeed. 157
23 A confeſſion of mans weakneſſe and miſery. 163
24 That wee muſt repoſe no confidence in any creature, but in God alone, 160
25 Of the continuall calling into mind the infinite bleſſings and benefits of God. 167
26 Of the things in number foure, which procure quietneſſe. 171
27 A prayer againſt euill thoughts or cogitations, 172
28 A prayer vnto almighty God, to haue the eyes of our vnderſtanding opened. 173
29 That wee ought not curiouſly to enquire how other men doe liue. 174
30 Wherin the true peace and profiting of the mind doth conſiſt. 176
31 In praiſe of a quiet and free mind, with

Chap. page
with an humple petition for the attaining of the ſame. 78
32 That ſelfe loue is the cauſe of perdition. 181
33 A prayer to obtaine the purity of minde, with heauenly wiſedome. page. 183
34 Againſt ill tongues. 184
35 How we ought to call vpon God, and to praiſe him in aduerſity. 185
36 Of calling for Gods aſſiſtance, & of hope to recouer his fauour againe. 186
37 That to finde God our Creator, we ſhould forſake all things. 190
38 That wee muſt deny our ſelues, and renounce vtterly all carnal deſires. 194
39 The mutabilitie of mans heart, and of thinking vpon God, afore all things. 196
40 That it is a pleaſure aboue al pleaſures to loue God aboue all, and in all things. 198
41 That this life is neuer ſure from tentation. 201
42 Againſt the vaine iudgement of men. 203
43 That we muſt wholly reſigne ouer our ſelues vnto God, if wee mind to attaine vnto the freedome of

Chap. Page
of minde. 205
44 Of the right vse of outward things, and that we ſhould flie vnto God when we are afflicted. 207
45 That man ſhould not be too importunate in his matters. 209
46 That man hath nothing which good is of himſelf, neither that he ſhould glory of any worldly thing page. 210
47 That the praiſe of the world is to be contemned. 213
48 That we muſt not reſt or depend vpon man. 214
49 Againſt vaine & worldly knowledge. 216
50 That wee ſhould not couet after earthly and outward things. 218
51 That euery man is not to be credited, and that by words oftentimes we offend. 220
52 That we ought to repoſe our cõfidence in the Lord, when wee are pierced with the darts of ſlaundering tongues. 224
53 That for the attaining of euerlaſting life, all manner trouble muſt be endured. 227
54 Of the happineſſe of the life to come, and of the miſeries of this preſent world. 230

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